

DESTINY

The Magazine of National Life



THE VILLAGE CHURCH

The Foundation of America's Greatness

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MOUNT OF OLIVES, LOOKING THROUGH THE TREES TO THE HILLS OF JUDEA

“While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet.” (Acts. 1: 9-12.)

Foundation of America's Greatness

LET US always remember that America's greatness rests upon the foundation laid by our forefathers who came to these shores because they were Christians. A little Pilgrim Church crossed the sea for the sake of continuing its life and this is the true origin of our United States, for this spiritual planting determined our country's greatness.

As long as this spirit, with its love of liberty, desire for freedom and, above all, determination to brave every hardship in order to worship God in accordance with the requirements of His word, prevails among our people, it will be impossible to destroy our way of life. A militant Christian Church has been the bulwark of liberty with which evil aggressors and tyrants have been unable to cope in their program of subversion.

Because of the tremendous spiritual power of a church that remains true to *the faith*, the forces of evil under such leadership as that furnished by Hitler, and now by Stalin, have continually endeavored to destroy the Church Militant. These men recognize what should be patent to all that, as long as a spiritually active Christian Church remains free to propagate the Gospel, their program for the regimenting and complete control of a people is doomed to fail.

In every village and hamlet in America stands at least one church. That church is a symbol of the original faith and hope of our forefathers. It would be well with our nation if the people would recognize that our greatness stems from the reverence and trust explicitly expressed in the opening sentence of the Mayflower Compact when our fathers called a solemn convocation in the Mayflower's stuffy cabin and commenced that Compact with the statement: "In the name of God, Amen."

Have we not as a nation today departed far afield from the meaning of this salutation, both in our national and international deliberations? Did we gather around the table with the United Nations in the San Francisco Conference with our minds and

hearts attuned to the fullness of the meaning expressed in this opening sentence of the Mayflower Compact? We did not. Do we really desire that God's will be done in our Congress as both the House and Senate deliberate on important issues affecting the peace of this nation? These are serious questions for our consideration for since we have departed from the simplicity of the faith of our fathers a spirit of contention and strife is spreading throughout our land, fanned by the hatreds of those who do not possess the Christian faith and love of Jesus Christ.

Because we have departed from *the faith*, the enemy has come in like a flood, subverting the teachings of the church, endeavoring to discredit the story the Bible tells, and has succeeded in dimming the light of the knowledge of the source of our greatness, the spiritual foundation on which this nation has built in the past. That foundation was not laid in the doctrines of Mohammed, nor in the teachings of Judaism; neither does it rest upon the unbelief and skepticism of the atheist and agnostic, but it does rest upon the teachings of Jesus Christ and in the power of the Word and the Spirit as exemplified in the spiritual vision of the men who signed the Mayflower Compact.

Men of all faiths are invited to our shores and people of every race and color can find asylum here from the oppression of the old world. But let America beware of alien ideologies and be ever-watchful to prevent those invited to partake of the blessings of liberty from using their new-found freedom to propagate dissension in our midst. If we lose sight of the origin of our greatness and allow any other religious system or foreign creed to undermine the foundation on which this nation was founded — an implicit faith in Jesus Christ our Lord — we shall lose the liberty and freedom of worship for which our fathers sacrificed all they had. They gave up home and friends and forsook familiar surroundings to build a beacon of hope to which the oppressed could turn in their desire for peace.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of his purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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Israel! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

Editor: HOWARD B. RAND

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THE MARCH OF HISTORY

TRUTH IS ETERNAL

EVERY WORTHWHILE MOVEMENT is troubled with those who, because of the "loaves and fishes," make a pretense of following and advocating its tenets of belief. The propagation of the truth concerning the modern identity, responsibility and destiny of Israel is no exception. It is the peculiar twists given to the truth which we are proclaiming by certain mentally unfortunate individuals, as well as the quacks and impostors, which our opponents delight to quote against the truth itself. Of course the opponents who do so are dishonest for they are fully aware of the source from which they secure this misinformation; nevertheless, they use it because such false statements serve their purposes in the campaign of misrepresentation.

After all, the Church itself has been afflicted with charlatans who have used the Gospel of personal salvation for purposes of personal gain, but no one today would think of condemning the truth proclaimed by the Church because of such misuse of the message. Why, then, should the Gospel of the Kingdom which we proclaim be condemned because certain individuals have not only misused that Gospel for personal gain but have also added to it doctrines of their own personal making or of questionable origin? Because a man, through his egotism, proclaims himself a prophet, or even a messiah, that in no way militates against the truth though it should immediately discount his personal standing and integrity.

The truth is eternal and at times even fools may utter words of wisdom but men do not need to acclaim such a one as a wise man or condemn the truth because a fool by chance has given voice to it. Truth stands apart from the individual through whom it may be proclaimed. If the statements of supposedly wise men cannot stand the test of being separated from the one making them, their utterances will bear careful scrutiny.

Let us not make the error of rejecting truth because there are those who misuse it, whose activities should bring them as individuals into disrepute.

AMERICA ON GUARD!

IS IT A CRIME to be prosperous? Our forefathers did not think so and came to these shores to build and labor that they might prosper. Men took personal pride in their accomplishments then and looked forward to a day when the rewards of possessions and wealth would follow their labors. The rewards did follow, for a great nation came into being in this new world as a result of the sacrifices made by our forefathers. Men of other nations began to hear of the wonderful opportunities that awaited those who came to America, for the New World provided freedom from fear and oppression, the blessings of which could not be found in any other country upon earth.

During the past century men and women came to our shores who were willing to contribute their labor that they also might enjoy our freedom and secure the blessings of peace, and our Republic grew and prospered. Because men were free to work according to their personal wishes and desires, initiative and enterprise filled all the needs of a great people, bringing wealth and power to many.

Instead of recognizing the source of our greatness, the Soviets and Communist fellow-travelers see only our accumulation of wealth and because they are covetous of our attainments they apply the epithet of imperialism to our nation. Citizens of the United States have recognized in the past, and we trust will continue to recognize in the future, the fundamental rightness of the individual desire to life, liberty and the pursuit of happiness under the benevolent influence of justice, equity and judgment as set forth in our Constitution. The Communists and their fellow-travelers would change all this for, according to the doctrines preached and practiced by the Kremlin, it is evil to prosper, a crime to possess property and no citizen has any rights a state is bound to respect.

The anti-Bolshevik nations bordering Russia or under Soviet control, knowing Communism for what it is, described the dictatorship of the Communist Party in a memorandum from which the following is quoted:

"It is the greatest misconception that Communism is a dictatorship of the working class. This is fiction. The Soviet regime is a dictatorship ruling over the workers. Bolshevism was not established by a voluntary and spontaneous uprising of the working classes but a conspiracy in which anti-popular politicians utilized the forces of deserters, soldiers and land-hungry peasants. Having come to power, these politicians reign over these classes by means of terror. In addition to the terror unleashed by the Secret Police the entire Soviet population has been under constant barrage of the greatest propaganda machine in history for over a quarter of a century. Every source of information and every device of psychological pressure — schools, libraries, press, literature, theatre, cinema and radio — are concentrated on strengthening the regime and exacting mechanical obedience from the populace. No modern nation has ever been so completely isolated from knowledge and facts about the life of other nations, or so systematically assured of the superiority of the Soviet system over those in other countries.

"The nations inhabiting the U.S.S.R. for the past three decades have been the human guinea pigs of the greatest and most cruel laboratory experiments of all times. At the cost of incredible suffering and the loss of millions of lives the experiments showed the utter worthlessness of many theories and the dubious value of the remaining ones. The experiment is drawing to a close.

"Russian Communism began with a classless army, has ended in gold braid, epaulettes and exclusive officers' messes. It began with equality of remunerations, has ended in fabulous salaries for high officials and stark poverty for four-fifths of the population. It started as ardent internationalism and ended in the greatest chauvinism. It began by denouncing capitalism and has ended in state capitalism. It began by giving the control over industry and means of production to workers and has ended in the complete enslavement of the workers by a small omnipotent party. It began by promising democracy and has ended in an undisputable reign of the Vozhd, which is more absolute than the reign of the most autocratic Tzar. A regime established by violence must be maintained by force. A regime which sets out to own and conduct the whole political and economic life of the nation will eventually find itself exercising ruthless control and domination over the people. The U.S.S.R. is a shocking example of tyranny within a totalitarian regime. The abolition of individual freedom by a power-mad party and a huge cumbersome bureaucracy is the inevitable result.

"There is no doubt that Bolshevik imperialism constitutes a definite threat to international relations. It is more dangerous than Nazism, for it controls greater resources and has greater possibilities than Germany ever had. With one-sixth of the world already in its hands it has millions of sympathizers abroad, potential quislings to the countries in which they reside, and active fifth columns in every country."

Every American should be on guard against the insidious propaganda that would destroy our way of life and substitute a form of government which would bring oppression, destroy individual initiative and enterprise and do away altogether with any individual bill of rights. Let every American citizen ask himself this question: with all our shortcomings and seemingly difficult problems, both political and economic, would they want to exchange positions as an American citizen with a citizen of Soviet Russia? If the answer is "No," then they had better begin to do something about it. Evil forces are already working from within to destroy the liberty and freedom which our forefathers braved the hardships of the wilderness to secure and many have given their lives since that we might retain those blessings.

Unless America becomes alert and guards well her great heritage, we shall lose the most precious possessions of man — liberty and freedom with justice for all. If you

are numbered among those who have been saying it cannot happen here you are actually but expressing publicly your ignorance of what has already been accomplished in the program of subversion to which this nation has been subjected during the last decade. If that program continues to have as marked success in the immediate future as it has had in the past, it will be only a matter of time before the American form of government will disappear. A Soviet Government would then take over the affairs of state and we would understand by experience what an administration of oppression and tyranny really means.

U.S.A. ESCAPES

REGIMENTATION is never under any circumstances beneficial for a people and by its very nature brings about abuses which not only oppress men but become the means by which covetous persons in power can by unfair methods acquire the possessions of others. The United States of America has just escaped the withering blight of continued bureaucracy under which Great Britain is still suffering. If bureaucracy had continued in the United States the following incident which was reported as occurring in Great Britain would no doubt have been multiplied many times in our own land.

Under wartime regulations land could be taken away from any farmer in Great Britain for inefficiency. There was no appeal from the decision of the bureaucrats under this system of regimentation. The following report should be of interest to American citizens who have risen up against the continuation of bureaucracy and all its evils in our country. This is the alleged account of how the Minister of Agriculture in Great Britain came into possession of valuable farm land:

"George Milton Odlum, the owner of a model farm in Wiltshire, was so bedeviled by government regulations that he was at length driven to sell. His farm had been reckoned one of the best in England. It was stocked with an exceptional herd of Friesian cattle. The agricultural war board refused to permit him to grow enough fodder for his herd and eventually he was forced to part with three-quarters of it. Driven out of the dairy business, he was not permitted by the board to install the necessary drainage to convert to grain production.

"When Odlum had been brought to this pass, a buyer for his farm opportunely materialized. This was none other than R. S. Hudson, the minister of agriculture, who apparently had coveted Odlum's farm of all the farms in England. As soon as the sale terms were fixed, the war agricultural board reversed itself by ordering Odlum to restock his herd in anticipation of Hudson's tenancy. All of the facts together make a clear showing that Odlum was muscled off his farm by government agents acting for their superior, the minister of agriculture.

"The socialist legislation to authorize expropriation will make such evils as these permanent. Not a farmer in England can rest secure in possession of his acres unless he is politically persona grata. The Laborite bill does what the wartime regulations did not by providing formal channels for appeal against dispossession and a requirement for parliamentary approval of ministerial orders. In fact, however, these are no safeguards at all. As we in America have seen under the New Deal, when the bench was packed with New Deal judges and the administrative agencies staffed by New Dealers were free to hand down administrative law they themselves had written, there was no possibility of effective appeal.

"It has long been the contention of Socialists that they are capable of operating a planned state which will be free of the abuses and tyranny of Communism and Fascism. The proposed

Laborite land statute for England demonstrates that this is the most utter hypocrisy. No form of totalitarian regimentation can be benevolent. In the last analysis it must always have resort to force in order to impose its will.

"The tyranny that drove farmer Odlum from his property was practiced under the extraordinary war powers which the British cabinet arrogated to itself. The tyranny which the British Socialists contemplate is of the same nature, only the powers will no longer be extraordinary and temporary, but will be permanent. They will be powers of the same character which were exercised by Hitler and Mussolini and which have been exercised by Lenin and Stalin in Russia for more than a quarter of a century. They will be arbitrary and without regard for justice or the rights of the individual. The planned society, in whatever guise, is the road to serfdom." (Excerpt from an editorial in *The Chicago Tribune*.)

Micah's prophecy is thus shown in full operation in the land of Israel:

"Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." (Micah 2: 1-2.)

The bureaucrats have it in their power to practice these evils and regimentation and control brings oppression to any people. While Great Britain turns more and more to the left, the United States of America is moving to the right as evidenced in our last election and the discontinuation of controls to the benefit of all. However, righteousness will not be established in either nation, nor happiness fully restored to our people until the perfect administration of the divine laws is fully instituted in government. That will insure the establishment of the God-given system of economics set forth in the instructions given to Israel at Mount Sinai.

WAR AGAINST RIGHTEOUSNESS

WHAT has become of the four freedoms about which we heard so much during the war? Elections have been conducted in Yugoslavia, Bulgaria and Romania with terrorism to compel victory for the Communists against the will of the majority, and the recent balloting in Poland was of the same general character. It all indicates how little Russia and her dominated groups and satellite countries care for the fundamental principles of justice and freedom. With a foundation of hatred, resentment and oppression being laid in many countries, a man must indeed be an optimist who can expect the establishment of permanent world peace while such conditions prevail.

We will soon be leaving China, not only to civil war, but to the Russians, who will have no scruples as to the methods they will adopt to bring the oriental millions into their sphere of influence. In fact, the Soviets but wait for us to capitulate and leave Asiatic and European territory — whether our moves are judicial or otherwise — after which they plan to move in. We have been unwilling to face the Russian issue squarely and be adamant, standing by the principles which have made our nation great. Our compromising political maneuvers to sidestep the real issues now mean only that we shall be compelled to face those issues a few years hence to our much greater discomfiture, for by then Russia will have gained her objectives and she will then be invulnerable from a military point of view, with millions under arms and ready to do her bidding.

All the prophets combine to depict the Anglo-Saxon-Celtic-Israel peoples as facing a desperate situation as the climax of the age approaches. Because of incompetent leadership in the Israel nation the enemy will have gained a position of dominance and will have in their possession the means of annihilating all people who oppose them. Already our diplomatic blunders have given the Soviets control of a large part of Europe with the almost certain possibility that they may bring the remainder under their sway. Now Asia is being opened to them and in the institution of methods of terrorism the orientals will be brought into subjection to their will.

Our nation is working under a tremendous handicap because we do not present a united front against the attacks of a most subtle foe. Within our own land those who should be in opposition to the anti-Christian forces whose activities are directed from Moscow are supporting and encouraging these evil forces. They have elected to assist those who, by their acts and utterances, are making war against God and all the principles of righteousness which He has set forth for our instruction.

Under the administration of the Law of the Lord men would be free; Soviet Russia desires to enslave all peoples. The righteousness of the Divine administration would bring justice and righteous judgment to all people; the misrule of the Soviets produces tyranny and oppression. With the establishment of the Kingdom of God, the peaceful would be protected in their earnings and possessions; Soviet Russia desires to seize private possessions and confiscate private property.

Dr. Rees Edgar Tulloss, who represents three and a half million Lutherans, said in Detroit on January 21:

"Let us not shut our eyes to the fact that the greatest conflict that mankind has ever known is rapidly spreading throughout the world. Two diametrically opposing views are fighting for the allegiance of man — Communism and Christianity. Central Europe is the first battleground. If we lose the battle there, our chances of winning it elsewhere, including our own land, will be tragically diminished. Involved are both our love for democracy and our Christian loyalty. A Communistic nation was one of our associates in World War II. Let no one think that she is our associate in seeking to build the Kingdom of God. Communism is not merely an economic program. It is a total philosophy of life, atheistic, utterly opposed to the Christian view, and determinedly set to destroy the church."

The result of supporting these enemies of God, His Church and His Kingdom is to be in alliance with the forces of anti-Christ and to assist the Devil in his campaign against righteousness.

CAN RUSSIA BE TRUSTED?

THE POLISH ELECTION was a Moscow military coup for it certainly was not a free Polish election in which the people had a right of choice. The Soviets agreed at Yalta and Potsdam to the pledge that free and unfettered balloting would be given in such countries as Poland. But the puppet Communist government of Poland, supported by Soviet Russia, engineered the recent election in violation of every pledge the Soviets made.

Elliot Roosevelt, as reported in *DESTINY* for March, 1947, stated in Moscow that Soviet Russia has always kept her pledges. Such a view has been held by many uninformed individuals but how can they continue to believe such an

untruth in view of the recent Polish election? Of course it is possible to become so mentally subservient to a doctrine that its advocates can do no wrong.

It will be well for the safety of the United States that our leaders recognize the duplicity of Soviet aims. Russia is now demanding as the price of peace that we disarm and outlaw the atomic bomb. Also she demands that we destroy our stock pile of these deadly weapons. Can there be anyone so naïve as to believe Russia's aims are peaceful? Unfortunately, the answer to that question is "Yes" in view of the utterances of Elliot Roosevelt, Henry Wallace and others who follow the Communist trend in their ideologies and beliefs.

If the United States should disarm could we trust Russia? This question is best answered by studying the record of the history of the nations who, unable to defend themselves, have since become subject to Russian tyranny. Should America become foolish enough to relinquish the atomic bomb secrets, we shall then face a Soviet ultimatum or be annihilated. A perusal of Russian diplomacy and the methods she has adopted in the nations whom she has been able to coerce can lead to no other conclusion than that Russia cannot be trusted.

The atomic bomb is safe in our possession but the world will be an unsafe place in which to live when Russia comes into possession of such a potential means of wholesale destruction. Men's hearts then will certainly fail them for fear of what is coming upon the earth.

AN AFFLICTED PEOPLE

THE CITIZENS of our nation are afflicted with disease and sickness. Hospitals are full of stricken and dying men, women and even children. There are other millions who have not reached the condition which brings complete incapacity, yet, due to infirmities of one kind or another, their physical and mental efficiency has been materially reduced. This very condition is depicted by Esdras as the state of God's people Israel at the time He assumes rulership over His Kingdom.

Esdras describes the conditions leading to the final phase of world conflict and shows the destruction of the evil forces of aggression in a blast of atomic energy shown to come from Him whom these evil men seek to subdue:

"But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid." (II Esdras 13: 10-11.)

Afterwards the prophet saw a peaceful multitude gathered unto Him but of them he says:

"Afterward saw I the same man come down from the mountain, and call unto him another peaceable multitude. And there came much people unto him, whereof some were glad, some were sorry, some of them were bound [in economic slavery, regimentation, sickness and affliction], and other some brought of them that were offered: then was I sick through great fear." (II Esdras 13: 12-13.)

In the interpretation of this vision the prophet is informed, following the destruction of the multitude which

gathered to subdue the Son of God, that He shall stand in Mount Zion, the government of which will be revealed to all men at that time. The peaceful multitude is described:

"Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salman-asar the king of Assyria led captive, and he carried them over the waters, and so came they into another land." (II Esdras 13: 40.)

The identity of this people has been completely verified both from history and prophecy with the Anglo-Saxon-Celtic peoples of today. These people make up the peace-loving peoples and nations of the earth who detest war but have been compelled to fight when there was no other way out of the difficulties confronting them.

Esdras saw these people in vision bound and afflicted as they are today with sickness and trouble. This is borne out in a report as given by Catherine E. F. Lenroot, Chief of the Children's Bureau of the Labor Department, Washington, D. C., on conditions in our midst. While Miss Lenroot speaks of infantile mortality having been reduced by 60 per cent in the last thirty years and of much which has been done toward eliminating childhood communicable diseases, she, nevertheless, predicted that one child in twenty will spend part of his life in a mental institution if the present rate of mental diseases continues. Right now 500,000 children under 18 years old suffer from rheumatic heart disease, 1,000,000 from hearing defects, 4,000,000 from visual defects and 20,000,000 from dental defects.

The truth of what Esdras declares is made abundantly clear in the sickness and sorrow of modern Israel, whose citizens are physically ailing because as a people they have refused to heed or keep the requirements of Divine law which would have brought the fulfillment of the promise: "And the Lord will take away from thee all sickness" (Deut. 7: 15).

It is of further interest also that Esdras declares some were glad and some were sorry. In these few words he summarizes the effect the return of the Lord to take over the reins of government will have upon the people for, as stated by him: "He shall come to the astonishment of those that dwell on the earth" (II Esdras 13: 30).

With these facts in mind let us not forget that all signs point to the very type of destruction described by Esdras through the recent discovery of the use of atomic energy and also that ours is the generation of which Jesus was speaking which would be living in the day of the preparation for His triumphant return.

PRINCIPLES AND PREJUDICES

ONE of the results growing out of the present programs advocating universal brotherhood is the oft-repeated statement that no man must entertain prejudices of any kind. Men of conviction who stand upon principle must express strong opinions and this in itself is prejudice. To lay aside all prejudice is to also lay aside all principle and be governed by caprice.

If any one factor in human nature today can be blamed for unstable world conditions it is the lack of firm principles on the part of those who are called Christians which should engender strong prejudices against the injustices and evils of our time. Instead of being moved by ideals stemming from deep-seated convictions, men are apt to be governed by caprice and whims with the results so in evidence in present world-wide unrest and chaos.

Salts of the Earth

By WILLARD H. DOW

ED. NOTE: This is an address given by Dr. Willard H. Dow, President of the Dow Chemical Company, upon receiving the Chemical Industry Medal, November 8, 1946. Dr. Dow clearly points to a fact which it would be well for America never to forget, that the good men do lives long after the wealth men have acquired is forgotten.

IT is with pleasure in the accomplishments of our company that I would accept this honor, for which occasion we are met this evening. Ours is a scientific company by whose ideals and harmonious co-operation the salts of the earth, the water and the air have been utilized to give man's daily life new meaning. One is awed by destructive forces. One is apt to be insufficiently awed by constructive forces. It is the vital constructive force of all industry that has made America great, an example to the peoples of the world who would attain that same measure of life. This constructive force has issued from a free people — free in their thoughts, in their work and in their ventures. From these salts of the earth has sprung the chemical industry.

In the early part of the nineteenth century our civilization became enlightened — enlightened to the extent that the mechanical age had arrived and was beginning to ease the burdens of mankind. The development and influence of the weaving loom, the cotton gin and many other mechanical devices is a matter of history. The steamboat eventually replaced the sailboat, although the compound steam engine had to be developed before the economy of fuel won the race. The steam engine, more than any other mechanical device, revolutionized the world to give us a source of untiring motive power so that the work of Faraday could be developed to practical use. Our own Edison, together with men like Thomson and Huston and Coffin, laid the foundation for the great and beneficent electrical industry.

The accomplishments of the electrical industry are most important to the chemical industry, for the reason that, had not the direct current gen-

erators been developed to commercial possibilities, together with the motive power, there would have been a great delay in the growth of the electrochemical industry. Had the direct current never been commercially developed, industrial chemistry would have been limited to sulphuric acid and salt as the basic raw materials; and the past fifty years have well demonstrated extensive restrictions under such circumstances.

Salt has the distinction of being the firm foundation of our great modern chemical industry. The LeBlanc process for making soda ash from common salt is regarded as the beginning of the inorganic chemical industry. In a similar manner many of us regard the electrolytic chlorine cell as the fundamental basis of organic chemistry.

The spectacular achievements of the steam engine, the development of the steam turbine, the magnificent blessings which the electrical industry has brought to humanity, to say nothing of the further advantages which have been attained through the co-operation of the electrical and chemical industries, are all benefits, the loss of which is difficult to realize.

When we consider chlorine chemistry alone, or the chemistry of salt, starting with the electrolytic decomposition of salt into chlorine and caustic soda, we cannot but be astounded at the effect of electricity and electrochemistry upon our lives. These products of the electrochemistry of salt or their diverse compounds are vital to the petroleum, lumber, automobile and textile industries. They go into hundreds of medicinal compounds, fumigants and insecticides to protect our health and our food, as well as being key factors in water purification and sewage treatment. They hold a dominant position in the making of rayon and practically all plastics — in dry cleaning fluids, refrigeration media and fire extinguishers. They are so much a part of us that we can scarcely touch an object that has not in some way been benefited by the chemistry of salt and thus is indebted to direct cur-

rent electricity, which in turn was contingent upon the steam engine.

Thus have the Fultons, the Faradays, the Edisons and others carried their developments into wider and wider channels for the benefit of man. The pattern is not unlike a tree with extending branches and lesser branches from these branches, and little twigs growing into new branches. Finally, on the end of each a leaf, the fruit of accomplishment of many men.

Too seldom do we stop to glorify our stupendous industrial successes. Or perhaps we have dwelt too much and too long on success in terms of the dollar — too little in terms of the humanities. We have judged the merit of a company by the extent of its physical assets rather than by the number of human beings with which its operations provide the comforts of life — by the magnitude of its sales rather than the degree to which its products have made life finer and fuller.

How many of us care, or even know, whether Fulton or Faraday or Thomson achieved great wealth or died in poverty? We remember them because of what they gave to posterity rather than by what they may or may not have received in monetary reward. Yet today we are inclined to scrutinize all efforts for the "profit motive" rather than for what benefits humanity may reap.

Looking back over a number of decades, we can see how each new advance could have been used to wreck and destroy, or to give unwarranted power to one group or another. But the reassuring, the inspiring part of it is that our great advances have come through great men with the vision to see beyond the nearest street corner. Whitney did not see in the cotton gin a means of destroying jobs or of wielding power. He saw in it a means of relieving a human burden and of making a wonderful and costly textile fiber universally and economically available that more people might be better clothed. And I do not for a moment believe that the scientists most responsible for the development of

atomic power are in their hearts the tiniest fraction as interested in its awesome force as a weapon as they are in the ultimate benefits which nuclear physics can bring to mankind.

Industrial success and growth have created for this country a standard of living that no other incentives could have brought about. Why is it, then, that so often the very people who have benefited most from these creations of industry are among the first to malign it — among those who would destroy the very means by which their lives have been made more abundant? These traitors to civilization and to themselves are economic parasites who, in the long run, are destined to destroy themselves; for in an advancing civilization there is less and less room for recalcitrants.

If each one of us knelt reverently and thanked God for the accomplishments of all industrial endeavor, and fervently prayed for His guidance and increasing accomplishment, we would be assuming part of our individual responsibility — that of bringing sane thinking to our present-day problems. Altogether too many people these days are taking the attitude that they have no responsibility, yet there is not a single man who can honestly say he does not enjoy the benefits of modern society. All benefits, no matter how small, create responsibility, and only by accepting responsibility can we hope to realize the benefits of further progress.

Because the chemical industry, and all industry, has been mindful of its responsibility to civilization, we have in this country an exceedingly high standard of living. Work and more work and hard work have been the means to this end. No Aladdin's lamp or magic carpet has lifted us to that present plane of living — nor will it carry us to further heights. The blessing of hard work is what we must glorify and live by, and the satisfaction and pleasure of a job well done is a reward no one will ever measure in dollars. Industrial success breeds progress, and the dollar is only the clothing — not the flesh and blood and soul of the offspring.

It is a strange commentary on the intelligence of our people that they so readily forget that we had an economy in our country before we had economists. True principles of economics cannot be discovered by experimentation because of the human factor. And

when we try to make an exact science out of the actions of human nature, with the dollar motive the paramount issue, we must necessarily meet with one failure after another. Human nature and its reactions cannot be made into exact science. It is well to reflect upon the Divine Laws as handed down on Mt. Sinai. These have never failed to react most admirably to all human needs.

When we plot the standard of living in the United States from the beginning of the country until the present time, we observe a steadily ascending curve, which for all intents and purposes will always be climbing. If, at the same time, we could chart our technical developments and improvements over the same number of years, I think we would find the slope of this curve a little steeper and the benefits to humanity steadily increasing. One naturally wonders if a time might come when our civilization would be unable to absorb the many improvements offered us. However, as we accept the developments of every generation a responsibility grows upon us to make the use of these developments so simple and so applicable to human nature that everyone can use them. As a typical example, within our lifetime we have learned how to use the electric switch to turn on a lamp, we have learned to plug in an electric fan for ventilation, to turn a little button to have music come out of a device called the radio. But had the technicians stopped with the complicated mechanism of the first radios, and not made them so that anyone could operate them, the advantages of radio communication would have been permitted to only a few.

With a desire to maintain higher and advancing standards of living, those who enjoy them must assume the obligations that go along with their opportunities. If a man is capable only of putting nuts on bolts, it is essential that he should regard his responsibility for that job as necessary to his well-being. He virtually becomes an expert on this simple job. We are apparently becoming a land of experts and specialists, and happily so, for it stands to reason that the more expert a man becomes, the greater is his obligation to do an expert job. With increased specialization no one can look upon his specialty as a weapon to give him greater returns without his rendering more service. Those who refuse to per-

form the part of experts will naturally be obliged to drift into the class who do the menial jobs.

The measure of industry's responsibility rests on finding the proper type of man for every job and, conversely, the proper job for every man. The average man must see his responsibility as well as the industrialist; when these responsibilities are recognized and accepted, then most of our problems are over. In place of such folderol as "The world owes a man a living," we shall hear from every honest citizen, "Every man owes the world something in return for the blessings so freely offered." Each individual in every walk of life must justify that right. There are no rights without responsibility and, conversely, sincere acceptance of responsibility grants rights.

The ability of the human race to work together to solve a problem by the use of combined intellectual brainpower is the very foundation of our many successes. Therefore, it is incumbent on each one of us to apply that brainpower to the solution of our many problems. Nearly everything has a simple solution and any problem should be reduced to its simple fundamentals. For example, if you wish to produce magnesium, you must have an abundant source of raw material. The natural reaction is to consider dolomite or some other magnesium-bearing ore, but this is not the truly simple solution. Why mine rock when it is so much easier and cheaper to mine ocean water? And then again, sea water is available to all the great nations.

As a large producer of magnesium, it was logically our responsibility to go to the largest source of supply of raw material for its production. As we had commercially demonstrated the practical extraction of bromine in a concentration of 65 parts per million parts of ocean water, so surely the extraction of magnesium, with a concentration of 1200 parts per million, was feasible. This accomplishment is a matter of record, but its greater significance may yet lie beyond the horizon. After sodium chloride, magnesium as magnesium chloride is the next most abundant mineral in sea water, and along with it can be accumulated trace elements such as manganese, iron, copper, boron and others. Here, then, is offered a means of returning these ingredients to the soil for

use as soil enrichers and fertilizers. Magnesium is necessary to vegetation for chlorophyll and its endless role of chemical synthesis. What we know about the action of trace elements is meager, virtually limited to iron, cobalt, manganese, fluorine and iodine in animal diet and boron, manganese, zinc and iron in plant diet. I do not believe science has proved that hemoglobin came into existence following chlorophyll, but it would seem a reasonable assumption. The function of magnesium and iron in continuing the life processes is so commonplace that we accept it without giving further thought to its basic importance. Thus we see the continents of the world well blessed with the rich resources of the oceans — resources containing recov-

erable quantities of the order of 4,500,000 tons of magnesium, 85,000,000 tons of sodium chloride and 230,000 tons of bromine per cubic mile, not to mention many thousand more tons of elements of perhaps greater value. The industries of the world are standing ready to offer their every assistance.

Nature offers the opportunity to advance. Our civilization is enlightened chemically, physically and mechanically, but not spiritually. Is it not high time to forsake false issues and return to fundamental thinking — fundamentals that make for a full life, liberty and the pursuit of happiness?

I am reminded of an automobile trip we recently took to the northern part of Michigan. The autumn colors were

in full array. Nature was celebrating her fall fiesta with all the shades of an elaborate spectrum displayed in perfect harmony. The year's work was done. The harvest was in and the time for celebration had arrived. The tranquillity, the peace, the harmony of nature's work were so in contrast to that of man that it was difficult to believe we are all governed by the same forces. Nature in all her abundance; science in its successful interpretation of nature's laws; industry both large and small in its successful application of science to the useful purposes of mankind; and the all-pervading abundance of raw materials in the land, in the air and in the sea; each one in its capacity constituting the true essence of the salts of the earth.

Essential Qualifications

THE NEXT two years will be the most critical period in the history of the United States, for on the agenda are events which will shake this nation to its very foundation. Because this period is to be fraught with momentous happenings, the qualifications required of the men who will hold positions of authority over us should be of the highest possible standard.

Our nation was founded upon the Bible and the principles of the Christian faith have tempered our acts and methods in the affairs of national administration. Upon such a foundation this nation grew from small beginnings until today it has become a major world power and at the moment is in exclusive control of the most fearful type of destruction known to man — the atom bomb. Having reached national maturity, evil forces are increasing their pressure to control and administer the affairs of this great people and, if successful, would completely divorce that administration from Christian principles. Already we have departed from our original precepts, since the ideals and aspirations of a government reflect the principles of those who are in positions of authority. Men in office should at least conform in spirit and thought with that required of leaders under Moses:

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness and place such over them." (Ex. 18: 21.)

To this instruction should be added the high standard of New Testament requirements exemplified in the instructions given by Jesus Christ in the Beatitudes. He gave the qualifications of those who will have authority in His Kingdom. They will be self-effacing, kind-hearted, desiring only that righteousness shall be established, merciful and in whose hearts there will be no evil. Is the President appointing for office, and is Congress confirming the appointment of men who have such qualifications? Observation leads to the conclusion that political expediency seems to far outweigh any other consideration in these selections.

This is an hour of crisis and, regardless of race or color, only men who possess the above attributes should be selected. Because of past failures in this respect, our nation

today is afflicted with mal-administration and corruption. A committee is now to be entrusted with the most destructive force at our command and every member of that committee should be made to pass the above qualification test. God help us if we require less, for the very safety of our nation, and even its future existence, rests in the hands of this committee.

Russia is using every means at her command to secure the secret of the atomic bomb. Because a Communist cannot be trusted, and due to the fact that the question of his sympathy with Communist ideologies has been raised in connection with Mr. David Eli Lilienthal, every doubt should be removed as to his allegiances before confirming his appointment. With this in mind, and the need of recognizing the qualifications set forth by both Moses and Jesus Christ for holding office, the following telegram was sent to a member of the Senate who occupies an influential position:

"May I respectfully direct your attention to the following salient facts which have a pertinent bearing on the confirmation of Lilienthal to head the Atomic Energy Commission. The safety of our nation absolutely depends upon the beliefs of the man holding this important position. History amply verifies that the only men who can be absolutely trusted are those of sterling Christian character. There is universal agreement that use of atomic energy has introduced into our generation the possibility of fearful destruction or untold blessings. The ultimate decision as to which it shall be lies in the hands of men who will have control of atomic power. Since this is an American decision of crisis, in the interest of the preservation of the American nation, should we not remember what General George Washington meant in a critical stage in the American Revolution when he said, "Let only Americans be on guard tonight!"

(Signed) HOWARD B. RAND
Editor of DESTINY Magazine

If Mr. Lilienthal is a man of sterling Christian character, untainted by the doctrines of Communism, the Senate confirmation will be in order. If he does not so qualify, then by his appointment we are but moving that much more rapidly along the road to increasing troubles and incalculable disaster.

THE BOOK OF THE EXODUS

CHAPTER I

THE CALL OF MOSES

GENESIS deals with the beginning of things. This book speaks of the creation of the heaven and the earth and of man, setting forth the origin of peoples and races. It also declares that God did choose Abraham and set him apart from all the rest of the families of the earth. It then proceeds to outline the history of Abraham's posterity from the time he was called to leave Ur of the Chaldees until Jacob and his sons went down to sojourn in Egypt.

Following the record given in Genesis Moses proceeds to tell of the events after the death of Joseph and his brethren leading to the Egyptian oppression of Israel. The importance of the story of the oppression in Egypt lies in the results which followed, for from Egypt Israel was led into the wilderness and to the foot of Mount Sinai where they were organized into a kingdom. This event cannot be overstressed for actually this was the organization of the Kingdom of God upon earth.

It is this people, the House of Jacob, who became unto God a kingdom—the very kingdom that the Angel in the annunciation to Mary declared will be the kingdom over which Jesus Christ will reign forever:

“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” (Luke 1: 33.)

As we outline the story of Israel's bondage and final deliverance from Egypt, following them in their wilderness journey to their arrival at the foot of Mount Sinai, let us not fail to recognize the tremendous significance of the organization of this people into His Kingdom. Just as an understanding of Genesis, the book of beginnings, provides a comprehension of races and their origin, so, too, a study of the exodus of Israel from Egypt and the significance of the subsequent organization of God's Kingdom upon earth at Mount Sinai reveals the purposes and plans of God for the establishment of ultimate righteousness throughout all the earth.

Israel in Bondage

Joseph and his brothers died so that all of that generation was gone. But the children of Israel were fruitful and multiplied and became mighty so that the land of Egypt was filled with them. Now Israel departed from the Lord and turned to the idolatry of Egypt. Ezekiel records the fact of this apostasy, for God, speaking through the prophet, said:

“But they rebelled against me, and would not hearken unto me: . . . neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.” (Ez. 20: 8.)

Thus, Ezekiel declared Israel suffered in Egypt because of their apostasy, when they turned to idols instead of to the Lord. Spiritual decadency is always followed by physi-

cal trouble and hardship; there is no exception to this rule. Israel came into a period of trouble and suffering because they had turned away from God.

There arose a new king over Egypt who was not acquainted with Joseph, nor with his deeds in behalf of the Egyptian people. He told the Egyptians that the children of Israel were more numerous and mightier than they, and that they must deal wisely with them, lest in case of war they might join with the enemy. Taskmasters were placed over the Israelites and they were afflicted with heavy burdens. Men of Israel were compelled to build the cities of Pithom and Raamses for Pharaoh. But the more the Egyptians afflicted them the more Israel multiplied and grew in strength, even though their taskmasters became more and more exacting in the work and services required of them. Every means was used by the Egyptians for the purpose of crushing the children of Israel:

“And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.” (Exodus 1: 14.)

Pharaoh called the midwives and told them that if a son was born he was to be killed, but if it was a daughter she might live. But the midwives feared God and would not do as the king commanded. Then the king of Egypt again called the midwives to him and said, “Why have ye done this thing, and have saved the men-children alive?” The midwives replied that the Hebrew women were not like the Egyptians, for the children were born before they arrived. God showed kindness to the midwives because they were faithful to Him. The children of Israel continued to increase and grow strong in spite of the oppression. Then Pharaoh commanded that every son who was born should be cast into the river, but the daughters were to be saved.

The Lord allowed this trouble to come upon Israel because they had turned away from Him. The story the Bible tells clearly demonstrates that punishment is often visited upon individuals and nations when they turn away from righteousness. Israel as a people had turned from righteousness, so all in the nation suffered because of their national sins. Those who were good, as well as those who were evil, suffered hardship because the nation as a whole was doing wrong.

The Birth of Moses

Moses' father and mother were both of the tribe of Levi. When Moses was born his mother saw that he was a sturdy child, so she hid him for three months lest Pharaoh hear of him and order him killed. The time came when she could no longer hide him so she made an ark of bulrushes and covered it with pitch. She put the baby in the ark and hid it among the flags (reeds) along the bank of the river. His sister Miriam stood at a distance to see what happened to him.

Pharaoh's daughter came down to the river to bathe, while her maidens walked along the bank. When she

noticed the ark among the reeds she sent a maid to bring it to her. Upon opening the cover she saw the child, and he cried. She felt sorry for the baby and immediately surmised it was one of the children of the Hebrews. Miriam asked if she could call a nurse of the Hebrew women that she might nurse the child for her. Pharaoh's daughter told her to do this so Miriam called the child's mother. The baby was given to her to nurse and Moses' mother was informed that she would be paid wages for caring for the babe.

The child grew and was brought to Pharaoh's daughter and he became her son. She named him Moses, for she said, "I drew him out of the water." As the son of Pharaoh's daughter, Moses was educated in all the wisdom of Egypt. He was a member of Pharaoh's household and was brought up as a prince. In that schooling God was preparing him for the work he was to do. But Moses' experience in Egypt was only a part of that lesson. He was also to be trained in the wilderness so that later he would be prepared to lead Israel from Egypt and across the wilderness to the foot of Mount Sinai. All this training took time.

Moses' Flight from Egypt

When Moses was grown he went out to see the conditions under which his brethren labored in Egypt and he saw an Egyptian striking a Hebrew. Looking about him and being assured there was no one around, he slew the Egyptian and hid him in the sand. The next day he saw two Hebrews fighting and asked the one who did the wrong why he did so. The man replied by asking Moses, "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?" Moses then knew that what he had done the day before was known. When Pharaoh heard that Moses had slain an Egyptian and hid him in the sand, he gave orders for the execution of Moses. But Moses fled and lived in the land of Midian by a well. This was in the Arabian peninsula.

Moses could have enjoyed a place of honor and power in Egypt, but we are told:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11: 24-25.)

The Burning Bush

The priest of Midian had seven daughters and they came to the well near which Moses was dwelling in order to water their father's flocks. They filled the troughs with water from the well and were about to water the flocks when the shepherds came and drove them away. Then Moses stood up for them and assisted them in the watering of the flocks. When they returned to their father's house he asked them how it was that they were home so soon. They told him, "An Egyptian delivered us out of the hand of the shepherds and also drew water enough for us and watered the flock." Their father asked where the man was and why they had not brought him with them? He then told his daughters to invite him to their home that he might eat bread with them.

Moses was content to remain with Jethro, the priest of Midian, and married his daughter Zipporah. A son was born to them and was named Gershom, for he said, "I have

been a stranger in a strange land."

In the course of time the king of Egypt died. The children of Israel were still oppressed and in bondage. The Lord heard their groanings and remembered his covenant with Abraham, Isaac and Jacob. Even though Israel had turned from Him and a state of spiritual decadency afflicted the people, God could not forsake them because of his covenant. In their trouble they cried to the Lord and God heard them and began to act to save his people from the evil, oppressive bondage of enslavement to the Egyptians.

Moses had charge of the flocks of his father-in-law, Jethro. He led the flock to the far side of the desert and came to the mountain of God. It was through this very territory that Moses was to later lead Israel to the same Mount Sinai. The Angel of the Lord appeared to Moses in a flame of fire out of the midst of a bush. The bush was burning with fire, yet it was not consumed. Moses' curiosity was aroused and he turned aside to watch this sight. Skeptics have tried to discredit this account, but if they had spent as much time in the study of God's laws as they have spent trying to discredit His revelation, they would have known the way to truth and would have arrived at an understanding of the phenomenon which could produce the results described by Moses.

The Bible, in giving evidence of the manifestations of God in power and glory, clearly indicates that electricity plays an important part in revelation. God revealed himself to Israel at Mount Sinai and that revelation was accompanied by thunder and lightning so that the very ground trembled. The precautions which God commanded Moses to take at Mount Sinai for protecting the people, and the minute requirements of tabernacle and temple worship, indicate the presence of tremendous electrical power accompanying the manifestation of the glory of the Lord. We are told that about the throne of Jehovah there are lightnings and thunder.

In the day of His indignation the nations are to be punished by tempest and by storm. The tempest thus described is accompanied by hail, fire and brimstone; that is, the display of electrical power and its destructive forces in the release of terrific electrical energy locked in the atom. The triumphant return of the Lord is described as: "The lightning cometh out of the east and shineth even unto the west." The prophet Ezekiel witnessed in vision the brightness of His coming, for he said, "And the earth shined with his glory." (Ez. 43: 2.)

Electrical potentialities of extremely high voltage would readily produce the phenomenon which Moses witnessed as fire burning in the bush without consuming it. This does not detract one iota from this miracle; it but demonstrates that the presence of the Angel of the Lord was accompanied by the electrical phenomena surrounding Deity.

God's Call to Moses

Moses turned aside to examine the burning bush; to see why it was not consumed. Then the Lord called to him out of the midst of the bush and Moses answered, "Here am I." The Lord commanded him not to come near but to take off his shoes, because the ground upon which he stood was holy ground. It would have been very dangerous for Moses to have approached this bush charged with high electrical potentiality while his shoes insulated him from

the ground. The removal of his shoes "grounded" his body and prevented high inductive currents, generated by the presence of the Glory of the Lord in the bush, from harming him.

Electricity is everywhere. It permeates all matter and is the very heart of the atom itself and, while man has succeeded in harnessing electricity and in releasing the tremendous energy stored in the atom, he does not understand it. Science is as ignorant today of what electricity really is as Moses was mystified by what he saw displayed as a burning bush. That electricity is present whenever God manifests Himself in power and glory to man is very evident from the Bible story. Until science can demonstrate God, the mystery surrounding life and electricity will remain beyond its full comprehension.

The Lord told Moses that He is the God of his father, of Abraham, of Isaac, and of Jacob and Moses hid his face, for he was afraid to look upon God. The Lord continued to speak and told Moses that He had seen the affliction of Israel in Egypt because of their taskmasters and that He had come down to deliver them from their bondage and to bring them unto a land flowing with milk and honey. Moses was told that he was the one to go to Pharaoh and bring the children of Israel out of Egypt but Moses remonstrated, and said:

"Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt." (Ex. 3: 11.)

But the Lord promised to be with him and as a sign God declared that the children of Israel would serve Him upon that mountain. Moses asked who he should say sent him. The Lord answered:

"I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Ex. 3: 14.)

The Divine title I AM used here was also used by Jesus when speaking of Himself. The very mention by Him of the I AM as applicable to Himself produced a startling effect upon Judas and the band of men and officers who, for the purpose of arresting Jesus, accompanied Judas to the garden where they found Him with His disciples:

"As soon then as he had said unto them, *I am* he, they went backward, and fell to the ground." (John 18: 6.)

When Jesus was talking to the Jews He declared Himself to be the I AM when He said to them:

"Verily, verily, I say unto you, Before Abraham was, *I am*." (John 8: 58.)

For this the Jews took up stones to cast at Him for He had identified Himself with God. As the Angel of the Lord He appeared in the burning bush and talked with Moses:

"Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you." (Ex. 3: 15.)

Moses was instructed to call together the elders and tell them of God's promises to Abraham, Isaac and Jacob, and that God would bring them back to Canaan; that is, Palestine. Moses and the elders were to go before Pharaoh and ask him to let the people go three days' journey into the wilderness to sacrifice to the Lord. He was informed that Pharaoh would not let the children of Israel go and, because of his refusal, they would be brought out with great power, and God would smite the Egyptians. Israel was to have favor with the Egyptians and they would not leave the land empty handed. The Egyptians had used them and their labor many years and now the children of Israel were to receive jewels of silver and gold and raiment which they would put on their sons and their daughters.

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BY HOWARD B. RAND, LL.B.

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REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, March 1, (By Cable)

THE FOLLOWING is what we think a friendly diplomatic envoy in London would write home to his government just now.

The Economic Crisis

Just about two weeks before knocking production to pieces the British government issued a black statement called a white paper which said that short of increased output Britain would pretty well perish. Then came the exact opposite of increased production; British industry was in large parts shut down. I am trying to understand it all, but it is hard and seems odd in the extreme. If emergency transport of coal could be arranged after the cuts, why not before? Perhaps that is too simple a question for modern politics. For months before the recent fuel cuts distinguished members of the government and the Opposition were prophesying an economic crisis. They have been quite frank about it in private talks with friends. Last autumn Mr. Shinwell told one of his friends that an economic crisis would bring this government down in the summer of 1947 or thereabouts. He made no bones about it.

On the other hand, the British are very odd people. They advance steadily towards a major crossroads against the red light seemingly without intention or ability to pull up. But history shows that although they have some near misses and there is often much screeching of brakes and consequent damage, nevertheless they do in the end manage to avoid a fatal crash. I just don't know whether they will manage to do it this time, but it is only right to report that a large body of opinion thinks they won't. I am not sure. All I am sure of is that at present Britain is heading for a major crash of such magnitude that it will affect a large part of the world, including the United States. Every day the speed seems to increase and the chances of braking before the red light seem to diminish.

The Russian Angle

The Russian leaders, although in many difficulties, are nevertheless absolutely convinced that the present economic crisis in Britain and the one which threatens in America will bring the capitalistic system to ruin. They believe there will be a Leftist political reaction. The new Marxist world will be sympathetic to the Soviet Union and thus all their problems will find solution. I think the Russians make a mistake in thinking that the economic crisis in Britain, if it develops, will lead to a Leftist reaction. I do not think it will. On the contrary there will, I think, be a tremendous reaction in favor of private enterprise and more individualism. I am struck by the strong Rightist opinions at universities and in many schools. After the last war (1914-18) there was a big Leftist swing in schools and universities. That produced most of today's intellectual Leftists. If my prognostication is true and the Russians are wrong, then they will get very angry indeed. That is a problem ahead, but it is a very real and dangerous one.

The Russians are now so convinced that there will be this economic crisis in America and Britain, followed by a left swing, that if they should be disappointed and that disappointment is superimposed upon their own immense internal difficulties, then their leaders from what I hear of them are likely to prove extremely restive. You can read what you like into this. I feel it my duty to sound that note of warning. I will let you have more on this in a later dispatch.

British Crisis

Speaking in the House of Commons in October, 1946, Mr. Shinwell said: "We do not require to increase the labor force in the industry which now is about 700,000. It is a completely erroneous conception that more men are required." We all know, of course, that Mr. Shinwell was hopelessly wrong. I don't know how he could make such a speech. Britain needs another 100,000 mine workers at least. During the war, when Britain had to face withdrawal of manpower from the pits, bombardment from the air, blockade at sea, and some pretty bad weather at times, her industries were working at full blast night and day producing vast quantities of munitions for her own and the use of her Allies. Through all those difficulties the British public had light and heat.

"What is the background of this remarkable Mr. Shinwell?" According to Peter Howard, once a well-known *Sunday Express* writer, the grandfather came to Britain from Poland with the name of "Shinwald." His ministerial grandson, born of Jewish parents, left school at eleven and became a tobacconist's van boy and later worked as a tailor's machinist. In his early days Shinwell was a professed atheist, associated with and speaking for the rationalist movement in Scotland. The 1919 Clyde strike came to riots and Mr. Shinwell was sentenced to five months' imprisonment. Seven years later, when national organizer of the Amalgamated Marine Workers Union, he was charged for assaulting a Mr. William Hald and bound over to keep the peace for six months, although the magistrate said he was not satisfied that Mr. Shinwell had aided and abetted the assault.

What has happened to Britain? In the great days of my predecessors, the giants who ruled or served this country had certain things in common. They were nearly all incredibly distinguished to look at. Most of them gave up much personal comfort and ease for the onerous task of governing a country and empire of unparalleled magnitude and influence. Hardly any of them gained anything from their public service. It cost most of them the things they cared for most — devotion to scholarship, sport, travel or estate management on a vast scale.

Now Britain is governed by men who have everything to gain from office, for whom politics is a profitable profession. Men to whom politics has meant an almost immeasurable personal advantage. Many, indeed most of them, had no successful private careers. The old giants — Melbourne,

Wellington, Peel, Disraeli, Palmerston, Russell, Salisbury, Gordon, Roberts and Kitchener were all in some degree or another (and some in a very advanced degree) God-fearing. Most of them — in fact nearly all of them — profoundly believed in and worshipped God; it would never have occurred to them that anything solid could be built except upon that foundation. Is it possible that such men could really have been nothing more than emotional? Were their achievements such that we can dismiss their religious convictions as rubbish? And what were the results? Britain was immensely powerful, rich and great to a degree. She prospered. She introduced some of the greatest social reforms in history.

Now in Britain we find a large number of the cabinet convinced agnostics and much of the nation too. What an amazing change! Can it, in any way, in part explain the decline in prosperity, influence and, I fear, the dignity of this famous people? I wonder.

Your Excellency may think it peculiar, but those famous men of the past paid a great deal of attention to what they believed to be a holy book — the Bible. If those men could now speak I think they might quote to us from it: "If My people which are called by My name shall humble themselves and pray and seek My face and turn from their wicked ways, then will I hear from Heaven and will forgive their sin and will heal their land." (II Chronicles 7: 14.) Certainly Britain needs healing.

The whole Socialist philosophy is one of painfully restraining the individual and distributing "existing" resources. No one thinks of making new wealth. This wretched spirit of restriction is slowly killing a great people. I am worried about the whole thing. The government makes no efforts to encourage enterprise. It does, however, threaten with dire penalties everyone who shows a tendency to break away.

More important, however, is a wide-spread disbelief in everything and everybody. Nobody believes. The politicians are deeply distrusted. There is not a single public figure, with the possible exception of Woolton, in whom the public believes or has confidence.

Many people have been deeply shocked with another example of this. During the fuel crisis, the government arbitrarily ordered the suppression of all weekly periodicals for at least two successive issues. That was a Fascist order made after mere consultation between a proprietors' association and a government department. That is the Fascist principle. Moreover, the suppression occurred at a significant time when the government can ill afford to be criticized. Many people fear that they may be only the first of such orders. The precedent having been set, there seems little to stop the government from suppressing all publications in a larger crisis — all except a government gazette, for example.

As in the case of the periodicals, some of the Conservative leaders are by no means fully committed to oppose this. The arbitrary powers of the executive, very often wielded by narrow-minded departmental officials, are extremely alarming. It is almost incredible that a British citizen can be sentenced to seven years' penal servitude for decorating or altering his own home with his own hands beyond the amount permitted, whereas he can only be sentenced to a maximum of two years' imprisonment for attempted rape. The British will go through some very bad phases before things get better. Many people abroad will lose all hope of

their recovery. Do not be amongst them. There are plenty of healthy signs. There is already some stirring. I give the whole business between five and ten years in which to work out. I think within ten years we shall see the beginning of enormous, perhaps incredible, changes.

Washington, U. S. A.

There is certainly an increasing awareness of the Russian danger in Washington. Despite Stalin's persistent conciliatory statements, which started last autumn and have continued at intervals, suspicion in Washington has increased and not lessened. This is partly due to persistent Russian espionage in connection with atom bomb secrets. Soviet spying in the States is on a gigantic scale. Only a little has leaked out. Enough to make people anxious. If the whole story were revealed it would shake North American opinion as it has seldom been shaken before. The really big things have not been told.

In Britain nothing at all has been done, though I am told that Russia has a vast network of spies who have penetrated almost every important body in the nation. This network has no precedent in modern history. The Russians pride themselves in catching up with almost every American atom bomb secret within a very short time. They may not get everything, but they know a great deal and are making excellent progress. There is evidence to suggest that they will be able to produce the first atom bomb this year.

Indian Disaster

If any British politician had got up in the House of Commons five years ago to tell that assembly that the British would quit India in 1948 regardless of the consequences, that they would also leave Burma, Egypt and that virtually the whole of the British industry would be shut down owing to lack of fuel and power, that man would have been considered a lunatic. Yet the British are going to leave India in 1948 apparently, absolutely regardless of the situation which exists there — regardless of consequences, too. That vast subcontinent of many different races and creeds which cannot feed itself, and in which the bloodiest civil war of all history is now threatening, is to be abandoned like an old motor car. The consequences for the whole human family are at present incalculable.

News from Germany

The German news is following the course long indicated in these pages. Marxism on the one hand and Prussian Militarism on the other hand are both fighting for a central government in Berlin backed by the Russians. The timid Western powers with some support in Germany are advocating Federalism. Federalism would, of course, be the right policy and the only safeguard against a new Germany allying itself with all its pent-up misery with the Russians. We have warned before, and we now warn again, that one day, under Russian tutelage, General von Seidlitz and probably Field Marshall Paulus will turn up in Berlin at the head of a great new military movement and offer a fresh start to a German people. That is the supreme continuing danger.

The foregoing is the nineteenth presentation of excerpts from "Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

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The Blessings of Total Abstinence

By HOWARD B. RAND

ED. NOTE. The issue of temperance is daily becoming more acute in the United States because of the contribution the consumption of intoxicating beverages is making to the increase in crime and accidents of all kinds. Because we are frequently faced with the argument that this subject is not dealt with in the Bible, we feel we would be negligent in our duty in view of conditions in our land if we did not bring the facts expressed in this article to your attention. This is being published in line with our policy that no facts of Scripture are more important to the individual than an answer to the question, "What doth God require of thee?"

EVERY MOVEMENT for the betterment of mankind has a Scriptural foundation. Yet today we are aware that instead of citing Scriptural facts to condemn questionable practices men are continually trying to justify their acts by declaring that the Bible does not specifically prohibit the thing they wish to do. While Scripture does not specify by name the many injurious and evil things men may do, it does set up standards and lay down rules which amply cover all human requirements. Paul's statement alone that the body is the temple of the Holy Spirit and to defile that temple is sinful lays down a principle that definitely discounts all excuses given by men to justify them in their indulgences. Here is a Scriptural teaching establishing a basic principle for all time which it would be well for men to remember if they would possess health in body, mind and spirit and be at peace with God.

The present assumption that prohibition as it applies to the consumption of intoxicating beverages is not found in the Bible arises from a superficial study of Scripture rather than from conclusions resulting from a careful search of its record. The Bible is very clear in its pronouncement of special blessings for those who, through self-restraint, voluntarily abstain from harmful indulgences.

The doctrines of Modernism have so undermined the faith of multitudes that few today believe implicitly in the admonitions of Scripture and many

Christians have come to accept a mode of living far below the standard set by the prophets and by Jesus Christ and His disciples. Few indeed are willing to pay the price that would enable them to attain to membership in the Ancient Order of Master Shepherds.* The initiation fees are too high and the full price is too great for the average individual.

Paul declared that he could not speak to some of the Corinthians on spiritual matters because they were carnal — as babes in Christ. He declared that in teaching them he had fed them milk and not meat because of their spiritual incapacities. He pointed to the evidence in their midst which demonstrated their lack of spiritual perception because of the envy, strife and division among them (I Cor. 3: 1-3). This is the standard of Christian men and women who fall short of attaining spiritual perfection. Those in that classification cannot hope to be numbered among the overcomers whose conduct and living must be upon at least as high a standard as that of the Godly and righteous men of Old Testament days who were set apart from the multitude in their service to God.

The nearest example in Old Testament times of the type of living required of the overcoming Christian is furnished by those who took the Nazarite vow:

"When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried." (Num. 6: 2-3.)

The Bible records the blessings which have followed individuals who maintain this high standard and abstain from injurious indulgences. An interesting account is given by Jeremiah who was instructed to invite the

men of the house of Rechab into a room in the House of the Lord and place wine before them to drink. The prophet did as he was instructed and the following is the account of the result:

"And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever." (Jer. 35: 5-6.)

Later, the House of the Rechabites was informed by the prophet of a special blessing promised them:

"And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever." (Jer. 35: 18-19.)

Another account of unusual rewards bestowed upon men who were worthy has to do with Daniel and his companions who were carried away captive to Babylon:

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." (Daniel 1: 8.)

Daniel had become a favorite with this Prince but he feared that if he acceded to Daniel's request Daniel would suffer physically and he would be blamed. However, Daniel said:

"Prove thy servants, I beseech thee, ten days; and let them give us pulse [vegetables] to eat, and water to drink." (Daniel 1: 12.)

The Prince did as Daniel requested with the result that the test vindicated Daniel and his companions. As the result, God gave to Daniel and his three companions:

* See "The Ancient Order of Master Shepherds," DESTINY for April, 1946.

"Knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." (Daniel 1: 17.)

In addition to giving him wisdom and understanding Daniel was rewarded for the position he had taken by becoming the prophet through whom God revealed the times and seasons of the coming of the Messiah. (See Daniel 9: 24-26.)

In the time of the Judges we have the record that before Samson's birth the Angel of the Lord appeared to his mother and said:

"Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive and bear a son; and no razor shall come upon his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." (Judges 13: 4-5.)

Later, the Angel of the Lord appeared again and instructed both Samson's father and mother as follows:

"And the Angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I command her let her observe." (Judges 13: 13-14.)

The heritage which was to be Samson's rested upon the necessity that his mother strictly observe these prohibitory injunctions. It would apparently follow also that the life of many a man and woman has been blighted by the folly of indulgence by parents in things harmful to their physical well-being prior to the birth of children. This fact is here recognized.

Through Amos, the prophet, the Lord condemned Israel for giving drink to the Nazarites and for forbidding the prophets to prophesy:

"And I raised up of your sons for prophets, and of your young men for Nazarites . . . But ye gave the Nazarites wine to drink; and commanded the prophets, saying, prophesy not." (Amos 2: 11-12.)

Solomon said:

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted." (Prov. 31: 4-5.)

This is prohibition taught in the Scriptures and required of all those who hold positions of authority and responsibility in the land. If this is the requirement of earthy rulers, certainly

the standard of those who will be invited to the marriage supper and who will become a part of the administrative body in the Kingdom can be no less.

Following our Lord's prediction regarding the destruction of the Temple, the disciples asked Him not only about that event, but concerning the end of the age and His own return. In the famous Olivet discourse Jesus gave the order of events and told His disciples of the signs which would indicate the imminence of His triumphant return. He closed that discourse with the description of the faithful servant carrying out his duties and of the evil servant who would say in his heart, "My Lord delayeth his coming."

In the parable (Matt. 24: 45-51), when the attitude of the evil servant changed, he began to ill-treat his fellow servants and sit down to eat and drink with the drunken. This servant had turned away from the austere life of those who set themselves apart from men that they may be called to serve the Lord. While this evil servant turns to worldly pleasures and the companionship of the drunken, it by no means implies necessarily that the servant himself becomes drunk. But it does suggest that when his associates are the worldly-minded the vision of the soon coming of the Lord fades away. The spiritual life of this servant deteriorates accordingly for, having lost sight of the original high purpose of his life in turning to worldly pleasure and entertainment, he no longer seeks the society of the godly. Moreover, in his support of the worldly wise he

finds himself on their side and in support of their opposition to the righteous. Thus, he had ceased to live according to the requirements for the overcomers.

The story goes on to relate that the Lord does return in a day and at an hour when the servant is not expecting Him and the judgment is that he is compelled to sever all relationships with the Lord and His program which would have insured him a place among those who will be the companions of the Lord and share in the administration of the affairs of the Kingdom. Instead, he is compelled to accept his portion with the hypocrites since his conduct has been no different from theirs.

With these examples before us it is impossible to agree with those who undertake to declare prohibition cannot be found in the Scriptures. There will be many who cannot attain to this high calling; the Lord expressed this in His own way when He said, "Whoever has ears to hear, let him listen." While we sit in judgment upon no man, we suggest that Paul's advice is worth taking into account:

"Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14: 22.)

As we approach the end of the present age and desire to share in the administration of the affairs of the Kingdom of God, what better thing can we do than to emulate the virtues of the overcomers, the record of whose lives and activities are given to us in both the Old and New Testaments?

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Prophecies Concerning Nations

By HOWARD B. RAND

THE PROPHECIES of Jeremiah concerning the nations and kingdoms given in his book from the forty-sixth to the fiftieth chapters, with a detailed account of the final destruction and burning of Jerusalem, are not in their chronological order. These prophecies are evidently recorded for the purpose of setting forth that phase of Jeremiah's mission when God placed him over nations and kingdoms to root out, to pull down and to destroy. For Jeremiah not only prophesied against Israel and Judah, but he also prophesied against many other nations.

Prophecy Against Egypt

The word of the Lord came to Jeremiah to prophesy against Egypt and against the army of Pharaoh encamped near the River Euphrates in Carchemish. This was the army defeated by Nebuchadnezzar in the fourth year of the reign of Jehoiakim.

Pharaoh-necho began an invasion of Syria with a view to re-establishing Egyptian supremacy in that country. According to Ridpath's *History of the World*:

"He proceeded through the plain of Esdraelon, as far as the city of Megiddo, where he met Josiah, King of Judah, with an army drawn up to oppose his progress. Josiah was at this time tributary to Nabopolassar, and for some cause had come to prefer a Babylonian to an Egyptian master . . . The battle went against the Jewish king, who was driven, mortally wounded, into Jerusalem, where he died. Necho then proceeded with the invasion of Syria, and carried his triumphant arms to the very banks of the Euphrates.

"The authority of Egypt was thus restored over the whole western portion of the dominions which, out of the spoils of Assyria, had fallen to Nabopolassar. On his return from this successful campaign, Necho interfered in the civil war which was going on between the two sons of Josiah, both of whom claimed the crown of Judah. The Egyptian decided in favor of Jehoiakim, Jehoahaz, the younger brother,

being deposed as a usurper. Before reaching his own country, Necho fell upon the strong fortress of Gaza, next to Ashdod, the principle town of Philistia, and carried it after a siege.

"Nabopolassar was now (B.C. 605) in the last year of his life. Alarmed by the loss of Syria, he determined to recover what Necho had taken from him. After the army was raised and equipped, however, the aged King found himself unable to conduct the expedition, and so the command was given to his son, Nebuchadnezzar. The Prince had already had considerable experience in war, and had shown tokens of the distinguished career which awaited him. He pushed boldly into upper Syria, where at Carchemish the Egyptians had established themselves in full force to hold the country. Here they were attacked by the Babylonian army and were completely routed. Every vestige of Egyptian resistance melted away."

Invasion of Egypt Predicted

Using this defeat of the Egyptians by Babylon as an example of the helplessness of the army of Pharaoh to stand before the Babylonians, Jeremiah prophesied that Nebuchadnezzar, King of Babylon, would invade the land of Egypt, take a spoil and carry away captives. So the prophet prophesied:

"Declare ye in Egypt, and publish in Migdol, and publish in Noph [Memphis], and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee." (Jer. 46: 14.)

God, so Jeremiah said, would deliver Egypt and their gods into the hand of Nebuchadnezzar, King of Babylon. All this came to pass when Nebuchadnezzar invaded Egypt and pitched his tent at Tahpanhes where Jeremiah hid the great stones in the brick kiln.

Prophecy Concerning Israel

But God promised that afterward; that is, after all the judgments pronounced upon Egypt had been fulfilled, it would be inhabited again as

in the days of old, and as it is today. Using this judgment upon Egypt as background, Jeremiah declared:

"But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." (Jer. 46: 27-28.)

This is a remarkable prophecy concerning the ultimate salvation of the seed of Abraham, Isaac and Jacob. It is a promise of future blessing when Israel will be at rest and none will make them afraid. The fullness of this promise has not as yet been realized, though Israel has been saved from the land of Assyria. Moving westward into Europe, and on to the Isles of the sea, Israel finally reached the appointed place where Nathan, the prophet, told David the people would have rest:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." (II Sam. 7: 10.)

The Desolate Heritage

From these Isles Israel expanded and came into the inheritance of the desolate heritages of the earth as predicted by Isaiah:

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves." (Isa. 49: 8-9.)

Return to Palestine

The House of Jacob returned to possess their homeland again when Israel-Britain drove the Turks from Palestine. Under the protection of Israel the land is being restored. The final, complete phase of fulfillment of this prophecy is yet future. To a certain extent Great Britain and the United States are at rest and at ease and none make them afraid, but the fullness of this promise will not come until wars shall cease and the establishment of righteousness becomes a reality throughout the entire world.

The reason for these blessings is given in the statement that the Lord is with us, for though He will bring about the destruction of some nations, He will not permit the destruction of Israel. However, God has declared His people are to be corrected in a measure for, because of their sinful ways, He will not leave them wholly unpunished. This period of punishment is the time of Jacob's trouble, reference to which has already been made (see Chapter 11, *The New Covenant*).

While God is pronouncing judgment upon Israel through His prophets, He also permits them to look forward to the day of Israel's redemption when, cleansed of all evil, they will be worthy to receive the promised blessings.

Time of Prophecies

The judgments pronounced upon the nations were evidently the messages Jeremiah sent to the various kings whose ambassadors had gathered at Jerusalem at the beginning of Zedekiah's reign to discuss ways and means of breaking the yoke of Babylon (see Chapter 10, *Jeremiah's Controversy With the Preachers*). These judgments are recorded here as a permanent record of the calamities that would overtake those countries. History has since corroborated every prediction.

The Philistines

The forty-seventh chapter of Jeremiah is the judgment God pronounced against the Philistines before Pharaoh overcame Gaza. This judgment was fulfilled in every respect as history completely verifies.

Judgment Upon Moab

The next chapter deals with the judgment pronounced upon Moab because they trusted in their works and treasure. They are described as being

at ease and never having gone into captivity. But God declares that because Moab had magnified himself against the Lord his people would also become a derision. Restoration, however, is promised in the latter days.

The Ammonites

Next the prophet deals with the Ammonites. The question is asked:

"Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?" (Jer. 49: 1.)

This is an interesting prophecy of a time to come when the House of Israel, who, at the time Jeremiah was speaking, had been carried away to Assyria, would have sons to inherit the cities of Ammon. Not only would they inherit the cities of Ammon but Israel would dominate those who formerly dominated them. Today Great Britain has come into possession of the ancient land of Ammon.

Meantime, Ammon was to be driven out of their land but the promise is made that a day would come when the Lord would restore the fortunes of the Ammonites.

Concerning Edom

The question is asked:

"Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?" (Jer. 49: 7.)

Edom is Esau (Gen. 36: 9) and Teman, a city in Edom, was also the name of a grandson of Esau (Gen. 36: 11). Wisdom and counsel had evidently disappeared from Esau's descendants and God declares He will bring doom upon Esau as the hour of punishment approached. The overthrow of Edom is likened to the overthrow of Sodom and Gomorrah. Ezekiel also prophesied concerning Edom and said:

"And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord. (Ez. 25: 14.)

While Nebuchadnezzar was used of God to bring about the fulfillment of judgment upon Edom in his day, the prophecy itself as given by Ezekiel looks to the distant future for its complete fulfillment. Students of prophecy have believed this prediction of Ezekiel's became history when Israel-

Britain advanced from Egypt against the Turks (Edom), driving them from Palestine and taking the city of Jerusalem in 1917 A.D. This conclusion is borne out by Jeremiah's prophecy in which he indicated the line of march as the British forces come up from the south:

"Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her." (Jer. 49: 19.)

The Turks did suddenly run away from the British forces and Jerusalem fell to General Allenby without the city being demolished by an attack. Jeremiah predicted:

"Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs." (Jer. 49: 22.)

As the eagle flies, so the airplanes appeared over Bozrah, causing the Turks to flee. Thus, the prophecy was fulfilled that the mighty men of Edom would be in great fear.

Concerning Damascus

Damascus is spoken of as being confounded with her young men falling in the streets and a fire consuming the city walls and palaces. Nebuchadnezzar is shown as the one whom God would use to bring judgment upon these nations in the day of calamity. History amply testifies to the accuracy of Jeremiah's predictions as the King of Babylon conquered and destroyed the cities of the nations which resisted him.

Elam

The record states that this prophecy concerning Elam was made in the beginning of the reign of Zedekiah, King of Judah. According to *Young's Analytical Concordance*, Elam is Persia and Jeremiah declared that in the latter days Elam would be restored. If the identity is correct, this prophecy has been fulfilled, for Persia is in existence today though many of the nations of whom Jeremiah was speaking do not now exist.

Evidently this prophecy regarding Elam was delivered by Jeremiah to the Ambassador from Persia present with the representatives of other nations at the time a counsel was being held in Jerusalem when they were trying to

find ways and means to throw off the yoke of Babylon. Others present at the time, to whose kings messages were sent, were Edom, Moab, Ammon, Tyrus and Zidon. Ambassadors of other nations might also have been present whose names are not given in the record, as Elam's name was not given in the original account of the conference recorded in the twenty-seventh chapter of Jeremiah.

Judgment Upon Babylon

God declares that Israel is His battle-axe and weapons of war but Babylon is called the "hammer of the whole earth" (Jer. 50: 23). This hammer is to be broken and judgment is pronounced upon Babylon. The prophet not only shows the overthrow of ancient Babylon, but he also includes in these prophecies of judgment the overthrow of the entire Babylonian system as it extends from the time of ancient Babylon to the end of the Times of the Gentiles. This is borne out by the statement that in the complete destruction of Babylon Israel will be restored to full covenant relationship with Jehovah, the God of Israel. This did not take place when ancient Babylon fell, but it is to take place when the entire Babylonian system passes away. Accordingly, the prophet proclaims the message:

"Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast." (Jer. 50: 2-3)

While we recognize the fact that the prophecy was fulfilled in the destruction of ancient Babylon by the Medes and Persians, the full prediction here given remains to be fulfilled in its entirety with the ending of the Times of the Gentiles.

Four Phases of Activity

Four phases of Babylonian activity, upon which judgment is to come, are set forth in this prophecy. The destruction of the ancient Babylonian Empire did not destroy Babylonian influence, represented in its political, military, religious and economic phases of activity. According to Jeremiah all

these manifestations are to finally pass away.

In the statement, "Babylon is taken," we have a prophecy of the destruction of Babylon's political power. When the prophet refers to the fact that Bel is confounded, it is a reference to confusion in the religious phase of Babylonian activity, for Bel is a contraction of the Aramaic form of *Baal*, the national god of Babylon. The statement that Merodach is broken in pieces is a prophecy of the complete destruction of the military might and power of Babylon, for Merodach was the Babylonian god of war. The reference to the idols being confounded and the images broken is a prophecy of the judgment upon the Babylonian economy. It was the image of gold, the winged disk, which Nebuchadnezzar set up as the standard of commercial activity.* Nations have been worshipping the gold standard ever since the day Nebuchadnezzar set this image up on the plains of Dura and money, which it represents, has become the coveted idol of all.

End of Gentile Rule

The scope of Jeremiah's prophecy concerning Babylon extends to the very end of the age when, as declared by John in Revelation, full judgment will come upon the Babylonian system and its activities in all of their manifestations. For a more complete discussion of the modern manifestation of Babylon, the reader is referred to the book, *Study in Revelation*.

The following is quoted from "End of Gentile Rule," DESTINY for July, 1945:

"Daniel interpreted a most interesting vision in which Nebuchadnezzar was shown an image of a man symbolizing coming world empires. Daniel informed the King that those empires would begin with Babylon and would be followed by nations which history has revealed to be Medo-Persia, Greece, Imperial Rome and finally, as represented by the feet, the subdivisions of the Roman Empire in Continental Europe.

"In vision the King saw a stone cut out of the mountain without hands which smote the image upon its feet, breaking, destroying and grinding to powder this image of world empires. Now this Stone Kingdom began to strike the feet of the image when our forces invaded Italy (see "Hitting the Feet of Clay," DESTINY for

* See *Study in Revelation*, page 274. Price \$3.50 Postpaid. DESTINY Publishers, Haverhill, Mass.

August, 1945) and with the collapse of Germany the smashing and grinding process was completed, for in the unconditional surrender of the Nazis the Babylonian Succession of Empires ended. Politically and militarily Babylon had fallen!

"The Times of the Gentiles were fulfilled with the beginning of World War I, and now the judgment of military Babylon has been completed with the destruction of the military power and might of Germany. During this final phase of Gentile activity the Nazis succeeded in taking over most of Europe, spreading out into Africa and to the shores of the Black Sea. This end of the Babylonian Succession of Empires is a terminal of major importance to students of prophecy, for now the way is open for the final Armageddon contest.

"Standing across the path of Israel's greatness, Soviet Russia intends to challenge the right of Israel to her inheritance and will by war seek to destroy her to prevent the Kingdom from possessing its God-given heritage. . . .

"The curtain has fallen on the activities of the Babylonian Succession and is now being raised on the greatest of all dramas, revealing the organization of a confederacy which is moving to challenge God as to world rulership. God has accepted that challenge and the scenes upon the stage of world affairs will be thrilling indeed to watch for those who know the pattern of things to come."

Though the military power of Babylon is broken, and the political activities have passed away, there yet remains judgment upon its religious and economic phases of activity. Already we are witnessing confusion and uncertainty in the religious and economic world, while judgment is coming upon our present economic structure. John, in Revelation, refers to the different stages in this process of judgment, the detail of which will be found in *Study in Revelation*.

Gathering of Israel

It is certain that Jeremiah had in view this broader aspect of the fall of Babylon, in addition to the immediate fulfillment of his prophecy, for he declared:

"In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. 50: 4-5.)

All the prophets point out that when Israel returns to God in that way it will

be the end of the age and the beginning of a new order. This is the day, according to Ezekiel, of which the Lord declares:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ez. 36: 25-27.)

This prophecy was not fulfilled when ancient Babylon fell, and only now are we approaching the day of its fulfillment. Because Israel has been blind and has wandered away, God charges the shepherds and leaders in Israel with the responsibilities for having led His sheep astray:

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice; even the Lord, the hope of their fathers." (Jer. 50: 6-7.)

Through the prophet Ezekiel God declares Israel shall never again be a prey and will dwell safely, none making them afraid (Ez. 34: 28). This confirms Jeremiah's statement that this is to be the state of Israel in the time of restoration. Ezekiel further declares:

"Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." (Ez. 34: 30-31.)

A Call to Leave Babylon

The prophet next issued a call for Israel to come out of the midst of Babylon and leave the land of the Chaldeans. This also has a double application, for it was not only addressed to those residing in ancient Babylon, but to Israel of the latter days as well. John repeats this call, but he is admonishing God's people to leave the evils of the Babylonian system:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4.)

Destruction is pronounced as coming upon Babylon from the north as a great nation assembles to overthrow her and take a spoil. This, too, has a double application, for while ancient Babylon was overthrown by the Medes and Persians, modern Babylon fell in the defeat of Germany by the Allied Nations, one of whom was Soviet Russia, a northern nation of modern times.

It is difficult to separate the judgments pronounced upon Babylon into the part applicable to ancient Babylon alone and that which applies to the Succession of Babylonian Empires, which comes at the end of the Times of the Gentiles.

Babylon Rejoices

Jeremiah refers to the rejoicing in Babylon over the destruction of God's heritage (His kingdom people), for both ancient Babylon and its modern counterpart, Nazi-Germany, rejoiced in the destruction wrought upon Israel. God declares:

"Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him [the House of Israel disappeared in the land of Assyria]; and last this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of Hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gil-ead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." (Jer. 50: 17-20.)

In pronouncing judgment upon Babylon, Jeremiah declares that because they have striven against God:

"The Lord hath opened his armoury, and hath brought forth the weapons of his indignation." (Jer. 50: 25.)

God's Hammer

The prophet describes a sound of battle in the land with great destruction. Though Babylon had been the hammer, or breaker of nations, she was to be broken herself. He calls for the utter destruction of this great city, for the time of its visitation had come. Because the children of Israel had been oppressed and their captors had refused to let them go, Jeremiah pointed out:

"Their Redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon." (Jer. 50: 34.)

Israel's Captors

Who are Israel's captors? We know that both ancient Assyria and Babylon can be so classified, but what of the modern oppressors of His people? Is not Israel today subject to an oppressive economy, making life for multitudes worse in some respects than the Egyptian slavery of His people?

The evils of the present economy, with its system of excess taxation confiscating the possessions and earnings of the people, has become such an integral part of our modern way of life that only through the intervention of the Lord of Hosts Himself can the bonds of this servitude be broken. Jeremiah prophesied that the Redeemer of Israel will fully plead the cause of His people and give rest to their land, bringing discomfiture upon those who are responsible for oppressing them. Ezekiel refers to the time when, following the defeat of Gog, of the land of Magog (the Communist hordes), God's people Israel shall:

"Spoil those that spoiled them, and rob those that robbed them, saith the Lord God." (Ez. 39: 10.)

Following this, Ezekiel prophesies of the restoration of Israel when God will pour out His spirit upon the House of Israel.

Jeremiah calls for a sword upon Babylon, upon its inhabitants, princes and wise men. The waters of Babylon are to dry up, the wild beasts of the desert shall dwell there and it shall not be inhabited again nor be dwelt in from generation to generation:

"Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations." (Jer. 50: 45-46.)

Scope of Judgment

The very scope of the judgment pronounced against Babylon clearly indicates that Jeremiah's prophecy was not confined to the destruction of the ancient city, but included the entire

period of Babylonian activity to the very end of the age when the Times of the Gentiles should cease. This is borne out further in the prophet's statement:

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." (Jer. 51: 7.)

The fall of ancient Babylon was heard throughout the then known world as the first great world empire in the Babylonian Succession of Empires passed away. But the fall of Babylon the Great, as described by John in Revelation, has an even more profound effect upon all nations, for in its destruction the very foundation upon which our present world economy rests will pass away. John states:

"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. . . . And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." (Rev. 18: 11 & 19.)

The prophet affirms the certainty of this judgment by declaring that the Lord of Hosts hath sworn by Himself that He will perform His word upon Babylon.

Israel's Portion

The prophet refers to God's power, wisdom and knowledge. He labels the makers of idols as ignorant men who are confounded by the idols which they fashion, for they are lies without souls. He calls them vain and the work of delusions, for in the season of trial they have no power to help. The prophet declares that the portion of Jacob is not like them:

"He is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name." (Jer. 51: 19.)

Continuing to address Israel, the Lord, through His prophet, states:

"Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jer. 51: 20.)

There are those who have tried to apply this verse to Babylon but Babylon is God's hammer, not His battle-axe, while the one addressed in this verse is the observer of the judgment which will come upon Babylon:

"And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord." (Jer. 51: 24.)

The fact that Israel is to be God's battle-axe and weapons of war to break nations in pieces and destroy kingdoms is apparent from Daniel's statement:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44.)

The Hammer Broken

God's hammer, Babylon, is to be broken but His battle-axe, Israel, is to stand forever. Continuing now with the description in detail of the judgment upon Babylon, as God moves to avenge His people, the prophet states:

"Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee [Jerusalem]; and I will dry up her sea [river], and make her springs dry. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and an hissing, without an inhabitant." (Jer. 51: 36-37.)

Of the princes, wise men, captains and rulers of Babylon, Jeremiah declares:

"They shall sleep a perpetual sleep, and not awake, saith the King, whose name is the Lord of hosts. Thus saith the Lord of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire." (Jer. 51: 57-58.)

Fulfilled Prophecy

The following account was published in *DESTINY* for October, 1942 and clearly illustrates how complete was the judgment both Isaiah and Jeremiah prophesied would come upon the ancient city of Babylon:

"A Colonel in the Turkish army once asked Dr. Cyrus Hamlin for a proof that the Bible is the word of God. Learning that the Colonel had been a great traveler, Dr. Hamlin said to him, 'Have you ever been in Babylon?'"

"'Yes,' said the Colonel, 'and I will tell you a curious incident. The ruins of Babylon abound in game, and, wishing for a week's shooting, I engaged a Sheik with his followers and went there. At sundown the Arabs, to my amazement, began to strike their tents. I went to the Sheik and protested most strongly; I was paying him handsomely, and I now offered to double

the amount; but nothing I could say had any effect.

"'It is not safe,' said the Sheik, 'no mortal flesh dare stay here after sunset. Ghosts and ghouls come out of the holes and caverns after dark, and whomsoever they catch becomes one of themselves. No Arab had ever seen the sun go down on Babylon!'"

"Dr. Hamlin then took out his Bible and read from Isaiah 12: 19, 'And Babylon, the glory of kingdoms, the beauty of the Chaldea's pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch his tent there. . . but the wild beasts of the desert shall lie there. . . and wolves shall cry in their castles, and jackals in the pleasant places.'

"That is the history you have been reading' said the Turk.

"'No,' said Dr. Hamlin, 'it is a prophecy. Those words were written when Babylon was in all her glory; you know what Babylon is today.'

"The Colonel had not a word to say in reply. Babylon was a wonderful city. Her area was five times as large as London. Her wall was at least eighty feet thick and three hundred feet high, with five hundred gates of burnished brass. Enclosed were lakes, parks and 625 city squares. The prophet Jeremiah had said of her: 'Though Babylon shall mount up to heaven, and though she shall fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord.' (Jer. 51: 53.)

"Now the above is a remarkable proof of the truth of the Bible; there are hundreds more, and these are being added to in a very remarkable manner by discoveries on inscriptions and writings which have long been buried."

Violent Destruction

Jeremiah wrote in a book all the evil that was to come upon Babylon and gave the book to Seraiah who went with Zedekiah to Babylon. The prophet instructed him, when he came to the city, to read all the words in the city and:

"Then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever." (Jer. 51: 62.)

After reading the book and pronouncing judgment in the city he was to take a stone, bind it to the book and cast the book into the Euphrates river:

"And thou shalt say, thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." (Jer. 51: 64.)

In describing the violence of the overthrow of the entire Babylonian

system, particularly in reference to the destruction of the economic phase of that system, John sees a mighty angel take up a stone like a great millstone, and cast it into the sea, saying:

"Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." (Rev. 18: 21.)

The fifty-first chapter of Jeremiah closes with the statement, "Thus far are the words of Jeremiah," indicating the end of the prophet's message insofar as the book of Jeremiah was concerned. It seems very fitting that the last words of Jeremiah should deal with the destruction of Babylon, for the age will end, according to John, with the final overthrow of the entire Babylonian structure.

The last chapter of Jeremiah's book is a short outline of the account of the fall of Jerusalem. This record was either written by Ezra, or someone else, and appended to the writings of Jeremiah. It shows what happened to Jerusalem, the Temple and the people of Judea, as well as describing the elevation of Jehoiachin in Babylon, whose line was preserved for a specific purpose. The account, as recorded by this writer, is as follows:

"Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah." (Jer. 52: 1.)

For a discussion on Jeremiah's relationship to Zedekiah, King of Judah, see Chapter eight, *The Message to the House of David*. Because Jeremiah's daughter was the mother of Zedekiah, it accounts for the fact that the daughters of Zedekiah became his wards and he was charged with the responsibility of caring for them.

The writer of this last chapter in the book of Jeremiah declares that, because of Zedekiah's evil ways in the sight of God and, as a result of his rebellion against the King of Babylon:

"It came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem." (Jer. 52: 4.)

The city was besieged into the eleventh year of Zedekiah when, as a result of the famine in the city, it fell to Nebuchadnezzar. It has already been pointed out that Zedekiah fled but was overtaken and brought before Nebuchadnezzar. His sons were slain

and his eyes put out, after which he was carried to Babylon in chains and imprisoned there till the day of his death.

Temple Destroyed

Following the capture of Jerusalem, the city was burned, the walls of the city were broken down and its inhabitants carried away captive. Only a few of the very poorest were left in the land.

The Temple was destroyed, the pillars of brass and the brazen sea were broken up, and all the brass taken to Babylon. Also, other furnishings, as well as the gold of the Temple, were taken to Babylon.

The Elevation of Jehoiachin

This chapter closes with the account of the elevation of Jehoiachin (Coniah) in Babylon. He was taken from prison and his garments changed, for the King of Babylon (Evil-merodach) spoke kindly to him and placed him above all the kings who were with him in Babylon. God had a purpose in the good fortune of Jehoiachin, see Chapter nine, *The Baskets of Good and Bad Figs*, for his posterity furnished the line from which our Lord came (see Appendix, *Which Genealogy?*).

While this ends the book of Jeremiah, it is not the record of the end of Jeremiah's mission. The building and planting which he was to accomplish was carried on beyond the confines of Palestine and Egypt. The record of

this part of his activities will not be found in the sacred writings so we must look for it elsewhere. It will be found in secular history, for Jeremiah's life work really lay still ahead of him when he went down into Egypt, in the fulfillment of the final phase of his commission: *to build and to plant*.

An Escaping Remnant

It is this part of Jeremiah's life work which we will deal in the next and final chapter of *Study in Jeremiah*. Because ecclesiastical leaders and students of the Bible have lacked sufficient faith, they assume, without any evidence to substantiate that assumption except that Jeremiah disappeared from the sacred records after the account of his sojourn in Egypt, that this prophet perished there.

They forget that Jeremiah prophesied that a remnant would escape from Egypt and there is every reason to believe that Jeremiah, with a little band including Baruch, Ebedmelech, the Ethiopian whose life God promised to spare, and the King's daughters, left for an undisclosed destination which was a closely guarded secret as the prophet prepared for this departure. God had already declared through the prophet that they would not return to reside in Palestine but would seek a divinely selected destination which was the place where Jeremiah would accomplish his building and planting.

THE APOCRYPHA

THE APOCRYPHA contains fourteen books which were found between the Old and New Testaments in early editions of the Bible. These books, especially the two books of Esdras, give a prophetic forecast of these days in which we live; definitely showing the outcome of present world unrest and turmoil. Esdras (the Ezra of the Bible) not only foresaw the destruction of both the Nazi and Fascist governments, but he gives the final results of the evil aggression of the Soviets. Here is information which God told Esdras was to be given only to the wise among His people.

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Isaac: A Character Study

By M. F. CARSON

RECENTLY a commentator wrote on an International Sunday School lesson: "Of the patriarchs whom we are considering today, Isaac was the least important. His life was comparatively uneventful . . . He was a quiet, inoffensive man." Another author said, "Isaac was only the connecting link between Abraham and Jacob."

Isaac, however, was far from being the "least important" of the fathers of Israel. The Bible gives us much information regarding the life and character of Isaac which it will do us good to consider. Nothing stated in the Bible is unimportant for "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3: 16). This gives us the reason for studying carefully the recorded life of Isaac.

Isaac was so important in the plans and purposes of Almighty God that even his birth was different from that of any child born either before or since his lifetime. He was the most unique human being in all history. So much can be inferred from an analysis of his recorded story that one must feel, after studying the matter, that Isaac was truly worthy to be linked equally with Abraham and Jacob. Isaac *was* a connecting link between his father and his son Jacob, a link so strong that God Himself names him equally with Abraham and Jacob. All three men were of equal grandeur. There is no evidence in the Scriptures that God thought of Isaac as "only a link." Each link was necessary to the chain; each link had to be strong or the chain would break.

God was planning a new race of men who would become a miracle nation innumerable as the sands of the sea, the dust of the earth or the stars of heaven. (Gen. 13: 16; 15: 5; 22: 17.) This nation would have in it, not only men of the world with earthy minds and earthy ambitions, but men whose souls and minds could soar to the highest heaven and tune in cosmic forces; a great host of spiritually guided "sons of God" who would "shine as the stars"; a nation destined to cradle the

Saviour of our sad, lost world, whose work would redeem everything lost in the Fall, bringing back the Kingdom of God on earth.

In Abraham, God laid the foundation of this great nation. He was *called* of God out of a heathen city, *chosen* by God to become the father of many nations (Gen. 17: 5), one of which would be chosen (through Isaac's seed only) to be especially trained for *service*, a servant nation, through which all the nations of the world would be blessed (Gen. 12: 2-3). Abraham underwent years of training and testing. His faith and obedience were developed and God talked with him familiarly, calling him "My friend," gave him advance information concerning future events, for He said:

"I *know him*, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. 18: 19.)

Though long delayed from the human standpoint, the promise God made repeatedly to Abraham that he should have an heir was fulfilled. Then, after the child had grown to young manhood, the supreme test came to Abraham:

"Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering." (Gen. 22: 2.)

Abraham obeyed God's command and traveled with his company to Moriah as he was told. While the preparations for the journey were going on, Isaac had a question in his mind:

"And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood, but where is the lamb for a burnt-offering?" (Gen. 22: 7.)

Abraham replied that God would provide the offering and later on, when Abraham prepared to carry through the sacrifice of his son in the way he thought God wished, God spoke to him:

"And the angel of the Lord called unto him out of heaven, and said, Abraham,

Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son." (Gen. 22: 11-13.)

But the fact remained that Isaac had lain upon the altar of the Lord and thus he was dedicated to the Lord in a manner which has not been the experience of any other man.

Isaac was a miracle child, named by God before his birth, born under miracle conditions, nourished by a mother miraculously made young, fathered by a man whom Paul says "was as good as dead" (Hebrews 11: 12), but who had such mighty faith that he "believed God" when all circumstances were against faith.

Isaac's name means laughter. Sarah laughed in her bewilderment over the news of the coming child; she laughed at his birth and with thankful joy towards God said, "God hath made me to laugh, so that all that hear will laugh with me" (Gen. 21: 6). Abraham laughed in overflowing happiness and thanksgiving that at long last God had been true to his promise and had given him a son who would be heir to all the marvelous covenants God had unconditionally made with him. Did God too laugh at the prospect of Satan's chagrin and final defeat? Through His own omnipotent power a child was born from whose seed would come Him who would "bruise the serpent's head" (Gen. 3: 15). The second Psalm shows that God will laugh in derision at the time of Satan's final overthrow. Historically, Isaac's seed have become the joyous, laughing, happy nations of the world. God sent laughter to the sons of men and according to prophecy the time is coming when all those born of woman will learn to laugh with joy and for gladness of heart.

In many ways Isaac was a prototype of Christ. He was named before his birth, as Jesus was. His birth was a

miracle, divinely ordered and performed, as was that of our Lord Jesus Christ. He was his father's only heir; Jesus was "the only begotten of the Father." He was mocked by his half-brother, Ishmael; Jesus was mocked by those of his own family, represented by the Scribes and Pharisees. He was obedient to his father's will; Jesus said, "Not my will but thine be done." He was of a calm and quiet disposition; Jesus was as a "lamb before his shearers." He was submissive to the sacrifice ordered by God, willing to go to his calvary; Jesus was willing to lay down his own life, "a ransom for many." He bore his own "wood" to the place of sacrifice, even as Jesus bore his own cross to Golgotha's lonely hill. In view of these facts, is it possible for anyone to consider Isaac the least important of the patriarchs?

Evidence of Isaac's contemplative and retiring character appears in his going out to meditate, or pray, in the field at eventide. The time was near when he would meet his bride. His mother had died and perhaps he was depressed in spirit and grieving for her whom he had loved. His comfort and help came through prayer. Out in the open fields with heaven above he found a place of communion with God. That he grieved for his mother is artlessly told in the statement:

"Isaac brought her into his mother Sarah's tent, and took Rebekah and she became his wife; and he loved her: and Isaac was comforted after his mother's death." (Gen. 24: 67.)

Gentleness and love are the greatest forces in the world. St. Paul in First Corinthians, the 13th chapter, says, "the greatest of these is love." Isaac was great in these characteristics, loving greatly father, mother, wife and children. The beauty and drama of the love story of Isaac and Rebekah has never been surpassed. He was the faithful husband of one wife. His love for his son, Esau, was perhaps to that of weakness, but it was not a sin. What sort of a person was Esau in his youth? It seems that he greatly resembled his mother who was a very energetic person. An easy-going, strong, virile individual, loving the out-of-doors, bringing home the freshness of the fields, laughing easily, very careless of true values. Are not his characteristics often displayed by very lovable and often very popular people? Isaac, in contrast, was quiet, gentle, perhaps retir-

ing. Would not the excitement and buoyancy of Esau's disposition appeal especially to one of Isaac's make-up? Jacob seems to be more like his father. He liked to stay at home. Rebekah loved the steady, quiet, energetic Jacob and perhaps her love for Isaac developed in her a greater love for the son who most resembled him. Isaac's love for Esau was so great that it almost caused Isaac to miss God's plan.

According to the Bible, Esau was entitled to neither the birthright nor the blessing. This combination of inheritance meant that the firstborn son was to receive, not only the material property left by his father at his death, but also the rulership or headship of the family. The birthright in this chosen family was given by God to the especially elected, selected son. God promised it to Jacob before his birth (Gen. 25: 23). Possibly the boys were not told of this prophecy that God had given, for Esau assumed that the birthright was his and Jacob seemed to think it was also, for he asked Esau to "sell" it to him for the "mess of red pottage" (probably a lentil stew of some sort). The record says that Esau "despised" his birthright; that is, he considered it lightly for he said, "I am at the point to die: and what profit shall this birthright do to me" (Gen. 25: 32). Jacob valued the birthright and wanted it.

When the time came that Isaac was old and blind and he thought he would soon die, he asked Esau to prepare him a tasty meal of venison and he would then give to him the birthright *blessing*. But this blessing was included in the promise God had made to Rebekah before the children were born. Isaac was forgetting God's plan! Rebekah overheard the conversation and she felt she must help God out, so conceived the plan that was then put into practice (Gen. 27). God did not need this help; He could and would have given Jacob this blessing in some other way, but under the pressure of the circumstances, Rebekah's faith seems to have weakened and she felt it necessary to stop Isaac before he disobeyed God's express command. It is evident that Rebekah and Jacob were in the right, though their methods were wrong. You find no word of criticism of her nor Jacob from either Isaac or God.

God made Isaac a very wealthy man:

"Then Isaac sowed in that land and

received in the same year an hundredfold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became great: For he had possession of flocks, and possession of herds, and a great store of servants: and the Philistines envied him." (Gen. 26: 12-14.)

Wealth did not change Isaac in character. When the Philistines began to trouble him, his meekness and non-self-assertive disposition appeared in his successively yielding to the grasping herdsmen who took away his wells. Isaac loved peace to such an extent that he let the Philistines take from him his own property, the wells his father Abraham had dug and his own servants had cleaned up. Twice the enemy said, "This water is ours," and took the wells by force. Isaac moved on without retaliation. The third time Isaac dug a well they did not contest his right to it and Isaac said, "Now the Lord hath made room for us and we shall be fruitful in the land." Is not this a manifestation of the admonition of Jesus, "When thine enemy smite thee on the right cheek, turn to him also the other cheek"? In I Peter 3: 4 we read, "A meek and quiet spirit, which is in the sight of God of great price." This experience with the Philistines must have caused great distress to Isaac for the record says, "The Lord appeared to him that same night," and confirmed to him the great covenants which God had made with his father, Abraham. Is this not evidence of God's special love and care of Isaac?

The forgiving spirit of Isaac is shown in the covenant he made with the Philistines, through Abimelech, when "He made them a feast." Jesus said, "If thine enemy hunger, give him to eat." Isaac had the Divine favor so markedly upon him, he *lived* such a saintly life that Abimelech and his officers — enemy Philistines — said, "We saw certainly that the Lord was with thee." What could be a greater tribute to Isaac's character?

As with Abraham, Isaac's strongest characteristic was his faith in God. He believed God. From earliest childhood he was taken to the altar of sacrifice, there to worship the Almighty and he grew up with the consciousness of God's great power. It does not appear that he ever doubted God. One of these evidences is his acceptance of Abraham's statement when going up Mt. Moriah for the great sacrifice that God had commanded of Abraham.

Isaac submitted in faith to the binding and being placed on the altar of sacrifice. There is a very deep significance in this event. Abraham placed on the altar, not only his dearly loved, only son, the child of God's covenants and promises, but the generations yet unborn that God had *promised* "would bless all the families of the earth." Isaac, in his submission, shows *not only his own faith in God* but also *his own consecration* to the task assigned him and his seed. St. Paul says that Abraham offered his son, "Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure."

In order that His chosen nation might be prepared to carry out its assigned task, God planned that certain characteristics be built into the very nature of the servant people. The qualities characterizing the three "fathers," Abraham, Isaac and Jacob, appear in

the race of men they were appointed by God to originate. Worship of Almighty God, a sense of justice, love of liberty, righteous government, mercy and compassion, love of home and family, desire for peaceful relationship with neighbors, a striving for the best in life, often very materially minded, but still with an undercurrent of great spiritual capacity. These are the outstanding qualities of God's nation Israel. Today, we find the nations manifesting all these qualities are those of the Anglo-Saxon-Celtic peoples only. They have all the marks of identification and history confirms their origin was in the "chosen seed."

Abraham, Isaac and Jacob, the fathers of the nation Israel, are like three links in a chain. Can anyone say that any link was weak, or less important? Abraham, the pioneer, tested and tried beyond any man, honored of God as no other man, who became

the friend of God. Isaac, the miracle child, becoming a gentle, loving, meek, peaceful, patient, saintly man, — the prototype of Christ. Jacob the vigorous, energetic, purposeful business man with a large family, who, though beginning his destiny in unhappy circumstances, conquered self at the Brook Jabbok, there receiving from God his new name Israel, "for," the Lord said, "as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). Each looked down through the years and rejoiced to know there was a glad day coming when all tears would be dried, when sorrow and sighing would flee away, when righteousness would cover this earth as the waters cover the sea. They all judged Him faithful who promised them the Kingdom of God would be a veritable reality on earth, bringing liberty, justice, mercy and truth to all mankind.

Anglo-Saxon Federation of America

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Diagram For Destiny

By CHARLES MILTON NEWCOMB

ED. NOTE. This is an address given at the National Convention of the Anglo-Saxon Federation of America held in George W. Brown Hall, New England Conservatory of Music Building, Boston, Mass., September 6-8, 1946.

MR. CHAIRMAN AND FRIENDS of the Anglo-Saxon Federation of America: We today are witnessing the final act in a great cosmic drama, and the theme of my talk tonight is the place of the United States in that drama. Without question the story of the Israel people, their origin, training and destiny, is the greatest story ever to be comprehended by the mind of man. But it is a story which runs counter to many established patterns of thought. Arrayed against its presentation and acceptance are, on the one hand, the static dogmas of the fundamentalist, and on the other the fantastic fallacies of the Modernist. Institutions of special privilege, both religious and secular, oppose the teaching of the Kingdom message; yet every one of you has had the oft-repeated experience — and it is a consoling fact — that whenever you do present this message to a man of open mind, possessed of a sincere desire for spiritual advancement, in nearly every case he will receive it gratefully and joyously. And if you ask him whether the whole idea seems to him to be reasonable and in line with what we ordinarily call common sense, he will say "yes," and express the belief that in the muddled confusion of today it is the only explanation of world events that does make sense.

There are in the world today two conflicting ideas concerning the meaning of things. Open your Bible to the first verse of the first chapter of the Book of Genesis (which means "the beginning of things") and read those majestic words: "In the beginning God created the heaven and the earth." There you have it: God, the Creator, who made heaven and earth and established the laws which govern it. But there are those who reject this idea of a Creator-God, asserting their belief that in some vague and undefined

manner, through the interplay of blind forces, acting upon one another without plan or pattern, in a sort of game of cosmic leap-frog, this universe began. This involved and conglomerate system of error goes by the name of materialism. This "materialistic conception of history," as it is called, underlies all of Communist philosophy. It was preached by Karl Marx and is accepted by all orthodox Marxists. Here is a booklet entitled "Marxism and Idealism," a recent publication; I bought it this week in a Communist bookstore in New York. The author is a thorough-going materialist and rejects absolutely any aspect of the supernatural.

Now it seems to me that in any consideration of this subject it is important for us to keep in mind the fact that this world-order in which we are now living is under the direct control, not of Christ, but of Satan. Of the three propositions presented to Jesus by Satan at the temptation on the Mount, certainly the most important was the television glimpse of his Satanic world-kingdom. The tempter, says Luke, showed Christ "all the kingdoms of the world in a moment of time . . . and he said to him . . . all this power I will give thee and the glory of them; for that is delivered unto me; and to whomsoever I will give it." Christ clearly recognized the fact of Satan's control over world affairs, for three times in John's gospel He speaks of him as "the prince of this world," and He makes a sharp distinction between His kingdom and that of the adversary when He says, "My kingdom is not of this [Satanic] world-order."

And so I say that if we wish to really understand what is taking place we must recognize that we today, as then, are living in a diabolically controlled world-order. At times, I think, we tend to forget this but one has only to look about him at the vice and corruption, the selfishness and greed of this present evil world, our so-called "modern age," to realize that this is a fact. But we as students of the Kingdom message recognize also the fact that this de-

plorable state of affairs is not to continue indefinitely, but rather that we are operating on a timetable and that Satan's time is running out. In the first epistle of St. John we read: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Revelation speaks of Satan as "having great wrath because he knoweth that he hath but a short time." Moreover, we know that within the framework of Satan's world-order, though not a part of it, there stand, firmly established upon the Rock of Ages, the foundations of God's Kingdom which later on, in all its fullness, is to be set up upon the earth.

In the question period this afternoon Mr. Rand pointed out to us, referring to the interpretation of Nebuchadnezzar's vision in the book of Daniel, a most significant fact. Here was the dream of this great image and the interpretation of the various metals as a succession of empires; and then the prophet says, "In the days of these kings"; *not*, mind you, *after* these heathen empires have played their part in time upon the stage of history, but *during* the period in which they existed. In the days and during the rule of Nebuchadnezzar, Cyrus, Alexander and the Caesars, in those days, "the God of heaven shall set up a kingdom which shall never be destroyed — the Kingdom of God — *and it shall stand forever*." So we see that now, in the very midst of Satan's world-order, and in spite of his control over mundane affairs, multitudes of God's own people live and function as His Kingdom, just as it was so in the period of history referred to as "in the days of these kings." St. Paul makes reference to them in Hebrews when, referring to Enoch, Noah, Abraham and others, servants of God upon the earth, he says of them that they perfectly understood the situation in which they found themselves and "confessed that they were strangers and pilgrims on the earth." They were *in* Satan's world-order *but not of it*.

Just so it is with us today and we shall do well to heed the admonition

of St. Paul when he says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The Modernists would have us believe that anti-Christ is an outworn Biblical concept but certainly Paul did not so believe. He saw anti-Christ as a living, rampant force of organized spiritual evil which holds the minds of men under the spell of a great illusion.

Let us first of all, then, examine the nature of this illusion. Of what does it consist? Well, fundamentally, it is the acceptance by mankind of two false ideas. One of these is the concept of materialism, the belief that only "matter" and "force" have reality, and that *things* are in themselves somehow important. The other, based on a subtle system of false education, is a denial of the validity and authority of God's Holy Word, the Bible. The acceptance of these two false ideas completely upsets the moral and intellectual balance of a man, obscures his spiritual vision, and makes him subject to Satan's great illusion.

We who accept the Bible as the Word of God believe it to have been written by *inspiration*. Inspiration has been defined as "supernatural divine influence exerted upon the sacred teachers and writers by the spirit of God, by which divine authority was given to their writings." Although the Modernist denies the possibility of this, the sacred writers themselves certainly had no doubt about the matter. Over and over again we find them making the assertion, "The word of the Lord came unto me, saying . . ." "Search the scriptures," said Christ, "for in them ye think ye have eternal life; and these are they which testify of me." To those of us, therefore, who do accept the Bible as the Word of God, who believe in prophecy, and especially those of us who base our thinking upon the identity of modern Israel with the Anglo-Saxon-Celtic peoples, the study of mental attitudes in the world today presents many strange and conflicting aspects. And the man who does not possess such an acceptance and belief is in this turmoil and confusion a fearful and bewildered being, harassed by doubts and fears. He knows not where to turn for the answers he so desperately desires.

Let us go, then, to the Bible, What does it tell us? What do we find? A

marvellous story! It is the story of the manner in which, many centuries ago, God gave to the Israel people, through Moses at Mount Sinai, a very detailed and definite statement concerning the laws which govern His universe — the laws of health, the laws of agriculture, the laws of government, of finance, of economics, and of labor relations. Let me say right here that in spite of our ignorance of these laws, they are just as valid for us today, just as binding upon us, as they were when Moses first received them from the hand of the Creator at Sinai. Oh, I know there is a school of thought that denies this. There are a lot of loose thinkers — among them church leaders and theologians — who will tell you that the commandments, statutes and judgments of the Lord given in the Old Testament no longer have authority. They say they have been set aside; they've been repealed. Show me one place in the Bible where such a statement is made. The words of the Master are plain enough, "Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Read the book of Jeremiah. He was a wonderful chap, this man Jeremiah. I have a tremendous admiration for him. He was a poet, a prophet, and a statesman. How much we do need some statesmen today — not inflated politicians, but statesmen. I think it was your own Dr. Gunsaulus who said, "A statesman is a man who finds out where God is going, and then gets things out of his way." Jeremiah was like that. He lived at a time much like ours, right at the climax of a terrible period of national corruption, when the powerful armies of the Chaldeans were poised for attack against Jerusalem and everything about him was in confusion. Three times, in great anguish of spirit, he asks, "Why are all the evils coming upon my people?" and three times he got the same answer, "Because ye have not kept My law."

And friends, that is the answer for us today. Look about you and what do you see? On every hand, great confusion. Well, where did all this confusion come from? It is not God's doing. St. Paul tells us very plainly that "God is not the author of confusion, but of peace." God made His world on the principles of order and harmony, beauty and justice, and if man had kept God's laws we would be living

in that kind of a world now. But man did not keep the laws; he violated them and the result of that violation today is just as it was when the last brick was laid on the tower of Babel — confusion.

Take the matter of man's economic relationships. When the Creator of the universe made this little planet, and placed upon it a human race to live did He overlook this very important matter? No. The Bible is a textbook of economics, but do you know any college that uses it as such? I do not. In the 25th chapter of Leviticus there is to be found the economic law of the Lord, fundamental for man's well-being, yet we pay no attention to it. The present-day economist, if he ever heard of the economic laws of the Lord, gives them scant consideration. If he would be really informed let him read, for one lesson, the 25th chapter of Leviticus. It takes a bit of study to understand the principle involved, but it is worth the effort.

I agree with William J. Cameron when he says, "No man should ever even try to think about the economic condition of the world today unless he is able to lay alongside of it the Word of God, the prophecies of the Word of God as to what these times mean, and the economic law of the Bible as to the kind of economic life in which these times must issue." The Marxist theory of economics, which the New Deal sponsored, was, in baseball terminology, "a triple play," from Karl Marx, to Keynes, to Roosevelt. All Marxist economic doctrine rests on the false assumption that *the supply of goods in this world is limited*. Well now, if I accept that as being true, then it follows that the only possible way for me to get more goods for myself is to take away from you what you have, because there isn't enough for both of us. But that is not true. You see, the Marxist, being a materialist, has, as the basis of his thinking, atheism — disbelief in God.

What does the Christian philosophy say about the matter? Why, that the supply of goods in the world is *unlimited*. The Bible plainly states: "The earth is the Lord's, and the fullness thereof." That is not a pious platitude; it is an economic law. This philosophy says that the Creator-God, who made this world in the first place, and who placed on it a human race to live, is abundantly able to give to every member of this human race all that he can ever possibly need or use, *provided that*

they keep His laws. You see how simple the thing is if you just keep your head and not get lost in the fog of Communist lies and deception.

BUT, as I said to you in the beginning, my theme tonight is the place of the United States in prophecy. Just the other day we celebrated the 170th anniversary of the signing of the Declaration of Independence. So let us go back, if you will, to July 4, 1776. Immediately after the Declaration was signed, George Washington appointed a committee of three men to design a Great Seal of State for the infant republic. The members of this committee were Thomas Jefferson, Benjamin Franklin and John Adams. Realizing the importance of their task, they at once began a study of symbolism for the seal.

Now what is a symbol? Well, a symbol is an object of some sort to which a meaning, a special meaning — usually an emotional meaning — has been attached. Here I have two sticks. In themselves they have no special meaning — they are just two sticks. But if I place them thus, one across the other, I have a cross, and the cross has a profound emotional meaning. Now suppose that to the end of one of these sticks I attached some bits of colored cloth of a special pattern, with some stars of white upon a field of blue, and some stripes of red and white. What do we have? Just a few colored rags on the end of a stick? No. Now we have a flag, a flag we call "Old Glory," a flag that men will fight and die for, where it is the symbol of their nation.

Now, just for the sake of argument, let us suppose that you, each one of you, were the creator of this world. You make the world and you establish the laws which govern it, and you place on it the human race. The race grows and develops, and nations are formed and it is all in accordance with a plan — a great, far-reaching plan which you have made. And here is one nation, among all the rest, which is to have a very special place in the working out of this plan. Now the people who make up this nation do not know this. They are pretty stupid; most of them do not even know there is a plan. Well, you are the creator, remember, (and that takes a lot of patience) and you want to teach these people — these heedless, careless people — something about the plan and the part they

are supposed to play in it. How can you do it? Well, why not make a symbol for it — a drawing, a map. Stamp it on metal, print it on paper, arrange it so every man and woman in the nation will carry it with him in his pocket. How do you do that? It's simplicity itself. Put it on the money. Engrave it on the one-dollar bill — not on the five-dollar bill because the man on the street might not have that much. But he'll have a buck, anyway! That is what was done. Accident you say? Chance? No. Design — diagram for destiny!

If you have a dollar bill in your pocket — most of you have — I wish you would take it out and look at it, because I want to show you something about the bill. I want to show you something about the Great Seal of the United States which you will find on the back of the bill. You will note that we have here the obverse and reverse of the Great Seal of the United States. On the obverse side we have the eagle with the outstretched wings with which we are familiar. On the other side, the reverse side of the seal, is a pyramid consisting of 13 courses of stones, representing the 13 original colonies. On the bottom, of course, is the date in Roman numerals — 1776 — and above a Latin motto reading "Annuit Coeptus," which, being freely translated, means, "He has prospered our beginnings." And if ever there was a nation which, from its beginning, has been guided by the hand of Almighty God, that nation is the United States. I wish I had time to give you some of the many instances of this truth.

The materialist, of course, does not believe any of this. Since he does not believe in God, he does not believe in a divine plan for the nation. But if we accept the proposition that this is a universe of law, then in a world order in which we are told the very hairs of our head are numbered, certainly so important a thing as the destiny of nations cannot be left to accident or chance.

Look at the matter of government. Here we find two assumptions in direct opposition to one another. The first is the assumption that good is more powerful than evil. That is the Christian philosophy. Opposing this is the contrary assumption that evil is more powerful than good and that if you wish to attain an end you can do it far more effectively by appealing to the baser passions of men. This philos-

ophy of evil was given its earliest expression by a man named Niccolo Machiavelli who lived at the court of Lorenzo the Magnificent in Italy in the 14th Century. Machiavelli was a man of brilliant intellect but utterly unmoral and unscrupulous. He wrote a book called "The Prince" which was a manual of statecraft for rulers. He said, "Rule men by fear rather than love. A prudent ruler neither can nor should keep his word when the keeping of his word will turn against him and when the occasion is over which impelled him to make the promise."

Here, then, are two contrasting philosophies. Now, in our modern world what two political systems find outward expression in these two philosophies? One is the system which we find in operation in the self-governing and freedom-loving nations of the world, of which Great Britain, the Dominions, the United States, Norway, Sweden, Denmark, Holland, Switzerland and others are examples; in brief, the Anglo-Saxon-Celtic peoples. The other is the system characterized by the tyranny of the state over the individual, in which class come both the Communist and Fascist states, with Communism, Fascism, Nazism, Bushido — all, you see, based on the Machiavellian idea that evil is more powerful than good.

What is government anyway? Well, in the present world order government is *force* — always. Its symbol is the army, upon which, ultimately, the existence of any government depends. From the beginning of recorded history we can see that force has ruled society and this rule, among all peoples, was based on the proposition that power resides in the state and that the king, ruling, (it was alleged, by "divine right") exercised this power.

But all that time, unseen and unheard beneath the surface of events, a powerful leaven was working, for 1900 years ago Jesus Christ walked the dusty highways of Judea, and He gave men a glimpse of a new way of life and the heart of His teaching was that *all men are important*. Not only that, but He insisted that all men are *equally* important. That was the most revolutionary idea ever given to the world.

It was based, of course, upon the law given to Israel at Mt. Sinai for, as Howard Rand points out in his book, *Digest of the Divine Law**: "The King-

* \$2.00 postpaid. DESTINY Publishers, Haverhill, Mass.

dom of God exists solely for the purpose of protecting the individual in his right to justice, freedom and the pursuit of happiness."

Keep in mind, now, that this is Satan's world-order in which we are living and that the one thing which "the prince of this world" most desires is to retain, by whatever means, control over the lives and actions of men and the successful establishment of the governmental ideal advocated by Jesus Christ *threatens that control*. Centuries passed, and in the course of human events there came upon the soil of the New World the American Republic in which, for the first time in human history, *this Christian principle of the importance of the individual was made dominant in a governmental system*.

Oh, yes, I recognize Manasseh's debt to Ephraim, our heritage of freedom from the days of Magna Charta and the debt we owe to the brave men and women who through the centuries struggled and died to wrest from the unwilling hands of tyrants the rights of the common man; but I still say that it was here in the American Republic that this principle of the importance of the individual was first made dominant in an established government. And, friends, when all is said and done *that is the one thing about the United States that is really important*. The old idea of government was first the state, then the man. The founders of our republic reversed that. They say, *first the man; then the state!*

The Machiavellian high command knows these things well enough. They have no illusions concerning the real meaning of the American Republic and that is why, throughout these critical years, defenders of the Republic have been forced to struggle against a Satanic conspiracy whose purpose is to destroy constitutional government and to fasten once more upon the people of this country those ancient fetters of state control from which, in the American Revolution, they were freed.

LOOK now again at the design on the reverse of the Great Seal and what do you see? That is an Israel symbol, the Great Pyramid. Near the city of Cairo in Egypt there stand on the desert close together, two mysterious objects, the Great Pyramid of Gizeh and the Sphinx. As all modern Israel students know, these two symbolic structures have a direct relation-

ship to the United States and Great Britain for, while our Great Seal bears a representation of the Great Pyramid, Great Britain, in similar heraldry, has the Sphinx.

A careful study of symbolism and its teaching would seem to indicate that when the Grand Architect of the Universe built His world He put the blueprint in *four different places*. First of all the story is told in the *constellations*. It is written in the stars and when the wise men from the east followed the star they were following the blueprint.

Suppose, once more, that you were the creator of the universe, specifically of this planet earth, and that you wished to put the story of the meaning of the whole process in a place where succeeding generations could find it? How could you do it? Well, there are four ways. I have named one, the constellations, and there are three other ways: you could write it in *a book*; you could transmit it *by word of mouth*; or you could put it in *a building*. The book is the Bible, the oral tradition is the Masonic ritual, and the building is the Great Pyramid. And they all tell the same story — four different ways.

Briefly, then, let us look at the way in which these four records check one against another. Isaiah tells us that the Great Pyramid is to serve "as a sign and a witness" for the Israel people and here it is witnessing on the Great Seal of Manasseh. But what about the Sphinx; especially what is the meaning of the famous riddle of the Sphinx? To find the answer to this question we must first look at the stars. I quote from Dr. Ethelbert W. Bullinger who tells us that the signs of the Zodiac and their pictures have come down to us from over 4,000 years ago. The tradition handed down by Josephus is that the stars were named by Adam, Seth and Enoch, and that the meanings indicated were designed to hand down to us the sublime truth that all hope for man and all hope for creation is in a coming Redeemer, one who would be born of a woman, who would first suffer and would afterward gloriously triumph. And these ancient star pictures were designed to tell this story and reveal this Coming One. They set forth "the sufferings of Christ and the glory that should follow." There are forty-eight of these made up in twelve signs. They may be divided into three books, each containing four chapters. Each book sets forth its peculiar aspect

of the Coming One (like the four gospels), beginning with the promise of His coming and ending with "the destruction of the enemy."

Here we have a most interesting correspondence between these "four books" of the Zodiac and the Israel people. Check in your concordance the repeated references made to the "four beasts" in the Book of Revelation. Distinguish carefully between the two Greek words there used; one with an evil connotation, meaning literally "wild beast," and the other which, properly translated, means "a living creature." Because in the St. James version both words are translated "beast" it is somewhat confusing. Go back, now, and study the manner in which the divinely inspired encampment of Israel was set up in the wilderness. In the center of the camp there was always the tabernacle and grouped about this central object were four grand camps, each consisting of three tribes under one standard and so placed as to enclose the tabernacle. These standards were always the same, being representations of a lion, a bull, a man and an eagle. They were always placed in the same relative positions about the tabernacle and they had, moreover, a definite correspondence to the signs of the Zodiac. Turn to the fourth chapter of Revelation where four "beasts" are named. They are a lion, a calf (or bull), a man and an eagle. Now look at your star-pictures. Here they are, the four living creatures, or "beasts," in the sky: Leo, Taurus, Aquarius and Scorpio.

The story is told in the stars, but here a problem arises, for the Zodiac is a circle and a circle has no beginning and no ending. Where are we to break the circle; where shall we begin to read the story in the stars and say "this is the beginning?" The Sphinx gives us the answer. What does it tell us? Look at it carefully and what do you see? A figure with the head of a woman and the body of a lion. Do you understand? We break the circle of the Zodiac between *Virgo*, the woman, and *Leo*, the lion. The story in the stars begins with the child born of a virgin and ends on a note of victory, with the conquering Lion of the Tribe of Judah. Truly "the heavens declare the glory of God and the firmament showeth his handiwork; day after day uttereth speech, and night after night showeth knowledge!"

Right here, in passing, while we are speaking of the Great Pyramid and the

Sphinx, having in mind the fact that our Seal bears the Great Pyramid, and that of Great Britain, the Sphinx, go back to the moment when Churchill, representing the Sphinx nation, and Roosevelt, representing the nation of the Great Pyramid, went for their first great historic conference on world affairs. Where did they meet? Of all places on earth where they might have gone, where did they go? To a place called Mena House, a hotel, which stands within a few hundred feet of the Great Pyramid and the Sphinx!

For obvious reasons I shall make only a passing reference to the story as it is told in Masonry, but I do suggest to those of you who are members of the Order, that there is here presented a fertile field for your study.

When George Washington was inaugurated President of the United States in New York, in April, 1789, at almost the last moment it was discovered that no Bible had been provided for the ceremony. St. John's Masonic Lodge was nearby and one of the members hastily brought the Bible from the altar. Following the ceremony of inauguration the leaf was turned down in the book to mark the place where Washington's hand had rested when he took the oath of office. And the photograph of this page clearly shows that the passage upon which our first President's hand was laid includes the 22d verse of the 49th chapter of Genesis, containing the words, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches ran over the wall," referring very definitely, as all Israel students will at once discern, to the United States.

Every careful student of the history of our country knows the part which the institution of Freemasonry played in the early days of the Republic. Of the 56 signers of the Declaration of Independence, 55 were members of the Masonic Order. About two-thirds of all the officers of the Continental Army were Masons, and 50 of the 56 members of the first Continental Congress were members of the Order.

The base of the Great Pyramid forms a perfect square and a line drawn from any corner of this square to the apex and then to any other corner forms the compass. In the King's Chamber, in the center of the Pyramid, is a stone coffer, the dimensions of which are precisely those of the Ark of the Covenant as given in the Bible.

The Israel story, like a golden thread, runs through every degree of Free masonry, and when members of the Craft come perfectly to understanding its meaning then shall be fulfilled Christ's saying: "If thine eye be single, thy whole body shall be full of light." Note the significant symbol of the all-seeing eye upon our Great Seal.

One of the interesting things about the Great Pyramid is that it was never finished. The builders prepared a capstone, but it was never put in place upon the pyramid. Why? Because the pyramid itself was imperfect. It was intentionally built 286 degrees off the design on the trestleboard, so the capstone would not fit. Now look carefully at that pyramid on the dollar bill and you will note a peculiar thing; namely that the capstone of the pyramid shown thereon is not in place, but is, as it were, suspended in the air above. Why? Because this pyramid also is imperfect. Look at the capstone. Its symbolism is plain. It contains the "all-seeing Eye." It is surrounded by a "glory" which, in symbolism, means divinity. It represents Jesus Christ, "the stone, rejected by the builders, which is to become the head of the corner." And note that architecturally "the head of the corner" must be the capstone of a pyramid, for here is the place where all upward-going lines meet at the corner or head of the structure.

Why was this stone rejected by the builders? Why, in this representation on the reverse of the Great Seal, is it shown as not being placed upon the pyramid? Well, for an obvious reason, when you come to think about it, because that pyramid is imperfect. It represents man's futile attempt to build a social and economic order without God and you have only to look about you to see the greatness of his failure. You could not put the perfect capstone on the imperfect pyramid *because it would not fit*. What then? Read that other Latin motto underneath the pyramid: "Novus Ordo Seclorum," i.e., "A new order of the ages is born"; not a New Deal — that is not a Biblical phrase but a gambler's term — not *made* by the hand of man but *born* through the act of God.

What does all this mean? It means that you and I, and our children and our children's children, must build here upon the soil of the United States another pyramid, upon which the capstone, no longer rejected, but accepted

by the builders, may be put in place.

"But," says someone, "I don't believe in prophecy; I do not believe that God ever speaks or has spoken to man." Some people say that. Their idea seems to be that God, having made man and placed him here upon this planet, went away and left him to muddle along by himself, without any further advice or assistance. Well, to me that is an absolutely silly idea. The God I believe in would not act that way.

There is an aspect of prophecy which puzzle many people. If, as the prophets declare, certain things are scheduled to happen, and if it is necessary for these things to take place in order that prophecy may be fulfilled, what about the doctrine of free will? If everything is all set to happen in just a certain way, what is the use of any effort on my part? Well, there is an important principle operating here. While man, as an individual, does have free will, the destiny of nations is predetermined. To the extent that the individual is a part of the nation (and the nation, of course, is made up of many individuals), he is influenced to some extent by national destiny, but he still has free will.

A passenger on a very slow train said to the conductor, "Can't you go any faster than this?" "Yes," said the conductor, "I can, but I have to stay behind with the cars." Now, following out this figure of a railroad, suppose we say that here is a train, and it is scheduled to leave for New York at three o'clock this afternoon. That is its regular time of departure. You can go down to the station today or next week and in the normal course of events that train will leave the station at three o'clock. In this respect then, the train — a vehicle carrying a large group of people toward an announced goal — may be compared to a nation whose destiny is determined.

But here you are, an individual, and you have free will, the power of self-determination. So you say to yourself, "Now I wonder whether I ought to go to New York on that train. Maybe so: maybe not. And if I go, shall I go today or tomorrow?" Do you see what you are doing in regard to the train? You are exercising your free will. The train goes anyway; whether you go on it or not is up to you.

Just so it is with the individual in his relationship to the nation. The United States has a prophetic destiny to fulfill and no man, by the exercise of his free

will, can prevent the ultimate working out of that destiny, but he can help or he can hinder. Whenever a citizen realizes this opportunity and this responsibility, and acts constructively, we call it patriotism, but when, to take an extreme case like that of Benedict Arnold's, he puts his own selfish interests first and works against the national destiny, we call it treason.

Look back over the past 15 years, during which time the United States has been degraded and disgraced. Who is responsible? Oh, it is easy enough to name the vandals who have defaced the temple of liberty, but there is not a man in this audience — if he is honest with himself — who does not know that to a greater or lesser extent he is partly to blame, for there was presented to us, each one of us, a great opportunity for national service. We failed in our duty as citizens of the Republic, and now we face the consequences and these consequences, national and international, are serious.

Two groups of nations stand poised for deadly conflict and every day the alignment becomes more clear and unmistakable. The disciples of Machiavelli, headed up by Soviet Russia, challenge the nations who, through the centuries, have been the pioneers of freedom, the Anglo-Saxon-Celtic peoples.

Three months ago, in the city of Chicago, I spoke before 500 business men at a noon luncheon of the Chicago Executives Club. I made mention of a talk I had had a few days before with Dr. Schlesinger, of the University of Chicago, one of the scientists who developed the atomic bomb, and I quoted him as saying: "We might just as well face the fact, there is no defense against the atomic bomb." I then showed them a clipping taken from the *Chicago Daily News* of April 24th, an advertisement of an article in the *Saturday Evening Post*. The accompanying drawing depicts an arrow curving over the North Pole, pointing at the city of Chicago, and the caption reads, "We are Wide Open to Enemy Attack!" I said to these men, "What does this mean? It means, gentlemen, that if that pictured arrow ever becomes a reality there won't be any more city of Chicago, or Milwaukee, of Detroit, or Cleveland, *And what are you going to do about it?*"

Now, understand, we have a choice in this matter. Because we have free will, we have a choice. We can go on

as we have been doing in our feeble, fumbling way, using appeasement, conciliation, compromising with evil, making meaningless agreements, signing worthless charters and compacts, and deluding ourselves with false hopes. We can put our trust in the United Nations Assembly. The best thing you can say about that is that it represents a vain hope that the leopard will change his spots, when we know he won't. Of course we are really talking about a bear, not a leopard, but it is the same thing.

We can keep on, I say, trying to work things out in our futile, stupid, human way, which is the hard way, or we can try God's way. Oh, I know, with most people that is absolutely the last resort, but supposing we were to do that? Just suppose now that we, as a nation, were to ask God's help. What do you suppose would happen?

How much faith have you? Faith in God, I mean. You hear a lot of people say, "We must have faith in the United Nations, because that's our only hope." Well, if that is the only hope, we are lost now. No, that is not our hope. Our hope is in the Lord. Again I say, how much faith have you and how practical is it? Because real faith, the genuine article, is very practical. Paul says that faith is substance; faith is reality. Go down to the lower end of LaSalle Street in Chicago and stand on the corner at the bottom of that man-made canyon and look up at the massive buildings. There is the third greatest financial center in the world, with bank deposits aggregating some nine billions of dollars. As you look up at the buildings you are enormously impressed. You get a feeling of power. What gives them that power? Do you see the man in the street about to go into the door of that bank to deposit his savings? Why does he do that? Because he has faith in that bank, and so with all the rest. And you know and I know that if that faith should be lost, in 24 hours you wouldn't have a bank left in LaSalle Street.

Faith is substance. It is the most powerful thing in the world. Alongside it the atomic bomb is as nothing. We have it on the authority of Christ Himself that if you have even a little bit of faith — not even a bit bigger than a grain of mustard seed — you can say to the mountain, "Be thou removed and cast into the midst of the sea," and it will happen. Do you believe that? How much faith have you? Let us face

up to this thing, because this is not just an interesting intellectual exercise we are considering. This is the stuff of life and death itself. Face up to this thing. Now is the time when, if you have any religion, and it is any good, you must use it.

And what do you really believe about the United States? Are we God's nation or are we not? Just suppose now that the United States should be attacked by an enemy power tomorrow, with atomic bombs and everything, and suppose that in such a crisis we, as a nation, were to get down on our knees (that would be a mighty unfamiliar attitude for some of us) and offer up united prayer for Divine protection and deliverance — what do you think would happen? Suppose we were to say in this prayer, "Oh Lord, we are desperately wicked; we know that. We've turned our backs on you, we've broken your laws; we deserve nothing at your hands save punishment. Yet in spite of all that, because we know that you are a God of mercy, we come to you in deep humility and repentance, asking your forgiveness and protection in this hour of great peril."

What do you think would happen? Now you talk about faith — *there is a test of faith!* What would happen in such a case? Well, here is a thing that *did* happen back in the early days of our country's history in a moment of great national crisis. Without any question the writing and adoption of the American Constitution was one of the supreme events in all human history and yet we are told that at the first Constitutional Convention in 1787 the delegates met day after day for weeks without being able to reach agreement on a single point. Terribly discouraged, they were about to adjourn and abandon their great enterprise when, all at once, Benjamin Franklin arose and addressed the chair. "Mr. President," he said, "the small progress we have made after five week's close attention and continual reasonings with each other is a melancholy proof of the imperfection of the human understanding. I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, it is probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the

Lord build the house, they labor in vain that build it.' I firmly believe this. I beg, therefore, to move that hereafter prayers imploring the assistance of Heaven and its blessing on our deliberations be held in this assembly every morning before we proceed to business." From that moment the Convention began to make progress with the result which the whole world knows. And since that time no executive session of either House or Senate in our Congress has been begun without first having a prayer of intercession offered for Divine guidance. Contrast this procedure, if you will, with the fact that at the first session of the United Nations Organization at San Francisco the meeting was *not* opened with prayer for the reason that some of our delegates were fearful that an appeal for guidance to Almighty God might offend our "good neighbors" who were Machiavellians and atheists.

The establishment of the American Republic by the Founding Fathers was a great step forward in God's plan for humanity and I have faith to believe that in spite of man's indifference, selfishness and stupidity that plan will in God's own good time reach fruition. God has a plan for the United States. He who "prospered our beginnings" will, in his own good time, establish "the new order of the ages." The enemy is cunning and powerful and

treacherous, but if God be with us, who can be against us?

Out in front of the old States, War and Navy Building in Washington there is an old Spanish cannon. On the barrel of that gun there is a motto in Latin which, being translated, reads: "The cannon's mouth is the gateway to everything." That is the motto of force, the motto of Machiavelli, the slogan of the kings and emperors of yesterday and the dictators of today. Do we have an answer to that challenge? Yes. Here it is, stamped upon this coin. I have it, you have it; every one of us carries it with him day by day. Read it: "*In God We Trust.*" Friends, I am saying to you today that national safety, national security will come, not from ships and guns and tanks and airplanes, not from the atomic bomb or any similar weapon, not from the United Nations. National safety will come only as we make vital and real in our lives the motto stamped upon our coins.

"Far-called, our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday,
Is one with Nineveh and Tyre.
The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice —
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget; lest we forget."

Eventually the storm clouds will pass and we shall come out into the sunlight of God's glorious promise. How long it will be before this happens, and how much suffering we may have to endure in the meantime, will be determined, in large part, by our own actions. I have but little patience with the narrow-minded materialist who sees in the overturning of established customs, or in the upheavals incident to war, the extinction of the torch of liberty lighted upon these shores some century and a half ago. We have had, and we shall continue to have, suffering and bloodshed, famine and disease, and much travail of soul. These represent the inexorable working out of the law of cause and effect, the penalty for our many blunders and errors and crimes against humanity, our flouting of God's commandments and our heedless willful wasting of the fabulous resources which He gave into our hands. This punishment we deserve for the careless years in which we have forsaken God and because in our arrogance and pride we have erected altars to false gods in temple and market place. But in the end I see God's plan prevail. I see America purged by suffering, a worthy instrument forged and tempered in the fires of chastisement, made at last a ready and willing instrument for this superb plan of the ages.

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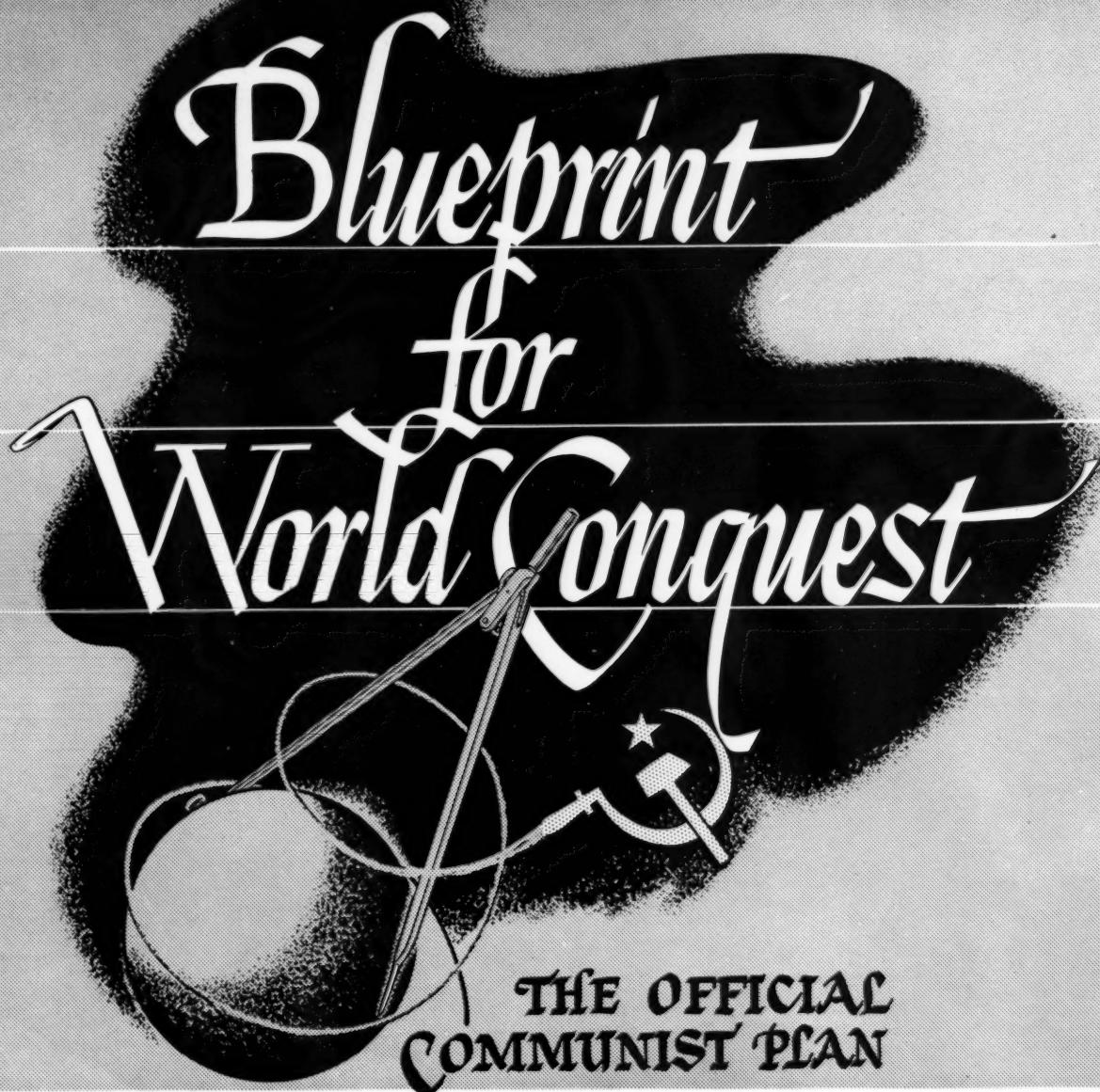
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